22705

NINE SERMONS ON Several Subjects.

By the Reverend
JONATHAN SMEDLEY, *A. M.*
Dean of *Killalla.*

LONDON:
Printed by *W. Wilkins*, for B. LINTOTT and J. PEELE, near *Temple-Bar*; J. GRAVES, in *St. James's-Street*; and J. ROBERTS, in *Warwick-Lane.* 1719.

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TO

The Right Honourable

William Conolly, *Esq;*

Speaker of the HOUSE of COMMONS of *Ireland.*

SIR,

THE great *Publick Figure*, which You now make, in favour of Civil and Religious *Liberty*, encourages me to throw these Papers into

Your Protection, as, imperfectly, aiming at the ſame laudable Deſign.

You are above any private Commendation, Your Country praiſes You with one Voice.

Whilſt his Majeſty is inſtructed, by his Vice-Roy, of the great Services You do Him, and the Common Cauſe; and of Your Superior Influence and Intereſt, in Your Native Land: It cannot be improper, in me, to inform the reſt of the World, on what Foundations ſo great a Character riſes.

The High Poſts, which You fill, never diſtinguiſh You away from the reſt of Mankind; and

and You are never ſo much a *Chief Governor*, as to forget that You are a Fellow-Subject.

Hence it is, that thoſe very Excellencies, which, in leſs Prudent Hands, create Envy and Hatred, are, in You, the Objects of Love and Admiration.

Whilſt I take this Liberty, becauſe I know You can forgive; I have an Opportunity, of ſetting before my Readers, an Example, of the moſt Affluent Humanity, and Good-Nature, and of the moſt Diſintereſted Love of Mankind.

If Gratitude be any Excuſe for Freedoms of this ſort, I need no Apology; for I am proud, Sir, to own, that I am

Your very Obliged

and moſt Obedient

Humble Servant,

Jonathan Smedley.

THE PREFACE

THE Happineſs of a Writer is very precarious, if he judges of his Opinions, not by his own private Conviction, but by the Reception they meet with from the Publick.

Since we live in an Age of Controverſy, and it is no longer counted a Mark of Modeſty, in a Scholar, to keep his Thoughts to himſelf, I hope I ſhall not be blamed for ſpeaking out a ſhare of my Sentiments: Or, if I am cenſured, I have reſolved not to take the Blame to my ſelf, if I find it ariſes (as it frequently happens to

Perſons of my Profeſſion) only from declaring Truths.

As Thinking, in general, is the Privilege of Mankind; ſo Free-thinking ſeems to be the peculiar Glory and Happineſs of *Engliſhmen*; at leaſt, I know no other Nation, wherein this Rational Freedom is indulg'd, in its full Extent.

When I read the New Teſtament, I do not find the leaſt Appearance of a Precept there, to debar Chriſtians from the Impartial Uſe of their Reaſon, upon all Occaſions; on the contrary, we are often commanded to try, to examine all Things freely, *that we may be able to give an account of the Faith that is in us.*

Many of the *Jews*, and of the *Heathens*, were offended at our Saviour and his Diſciples, and were for reſtraining that Liberty of Thought (in inveighing againſt Idolatry and Superſtition) which they propagated amongſt their Hearers; but none of Chriſt's Primitive Followers attempted to convert the

the Heathen World by Violence; neither did the early Christians think of establishing an Uniformity of Worship, or of Faith, amongst themselves, by Compulsion.

Nevertheless, this Forbearance of Christians, one towards another, lasted not long. The Leaven of Ambition, and Interest, by degrees, began to ferment in the peaceable Doctrines of the Gospel; Brotherly-Love and Charity were laid aside; seperate Communions were set up; and by the Artifice of different and contradictory Creeds, they were in Time taught to treat one another, with greater Enmity, than was ever known to be practis'd amongst the Heathens.

At length, some bold enterprizing Spirits undertook to be Infallible, in expounding the Laws of Christ, and thence audaciously denounced Punishments, and distributed Rewards, to his Subjects; and for some Centuries now, the Church of *Rome* pretends, to have in her keeping, the only true Standard of Thinking for all Christians. This

This Monopoly of Truth, one would think, was ſo aſſuming and arrogant, that, of Courſe, Mankind would have riſen up, with one Conſent, againſt it.

But the meer Confidence of the Impoſition, ſeems to have given it Strength, and to have ſupported it for ſeveral Ages; neither has all the Power of good Senſe and Reaſon, yet been able to get the Maſtery of it.

Many Shocks this Monopoly has ſuffered, and much Ground it has loſt in ſeveral Parts of the World, and in none more, than in *Great-Britain*; but the Wonder is, that, this groſs Impoſture ſtill prevails in moſt Parts, and that, even Proteſtants, notwithſtanding the Evils they have ſuffered from it, are not ſecure from its ſpecious Pretences.

This Misfortune is not owing to the Credit that open Popery and Slavery have, in themſelves, with us; but to our fancying that we have removed far from Popiſh Snares, and ſufficiently reformed from her Errors; when, in Truth, we

are

are too fond of many of her worſt Practices, and do often as ill Things, as ſhe commands, under the Guiſe and Colour of Proteſtancy.

This appears by our never attempting to reviſe and examine what already has been done; and by our Backwardneſs to go on and compleat the Work, which has coſt the Lives of ſo many brave Chriſtians; we ſeem rather to repent of the Lights and Liberty our Forefathers have tranſmitted to us, and to grow impatient till we are reinſtated in the old Uniformity of Darkneſs and Bondage.

The Truths to be enquired into are not many, nor very difficult: Nevertheleſs, we are perpetually told, they are unſearchable, by a Set of Adepts, who have taken Pains to comment theſe Truths into Obſcurity; and whoſe Buſineſs it ever will be to appropriate the Knowledge of many of them, which no Body can comprehend, to themſelves: Let them have the Benefit of it; but, let us think for our ſelves.

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The Church of *England* (greatly no doubt) profeſſes Liberty of Thought and Conſcience, and the free Exerciſe of Reaſon, about religious Matters, contained in her Articles and Canons: But it is plain that ſome of her Sons act on different Principles, and are for narrowing this glorious Latitude of Communion, which Chriſtian Charity would rather exhort us to enlarge.

The Experience of many Centuries has taught us, that Impoſitions, and Reſtraints, and Syſtems of Thinking, forced upon Mankind, are ſo far from tending to bring about the deſir'd Union, that they perpetually multiply our Diviſions and Animoſities. Wherefore the largeſt Scope of Communion amongſt Chriſtians ſhould be tried; which, though it may not bring us to believe alike in all Points, will at leaſt bring us to live together like Brethren; which our Saviour tells us is the diſtinguiſhing Mark, by which all Men ſhall know his Diſciples.

Let

Let the Zealous Patrons of Uniformity in Church Faith and Diſcipline act conſtently: If they contend for impoſing any other Creeds or Articles on their Fellow-ſubjects, on Pain of Damnation and Temporal Puniſhments, beſides the expreſs Words of the Scripture; let them not, at the ſame time, aſſume the Name of Proteſtants: ſince every humane Pretenſion to Infallibility and Compulſion is Popery in effect.

Time out of Mind, have we been ſtruggling for Liberty, in regard to Temporal and to Spiritual Power: Upon this Score numberleſs Books have been written; expenſive Wars have been ſucceſsfully maintained; and ſurprizing Revolutions brought to paſs. And yet, when Providence has ſeconded our Endeavours beyond our Hopes; inſtead of improving, or ſupporting the Scheme of our firſt Reformers, we allarm weak Minds with imaginary Fears and Dangers, and aſſiſt the Artifices of the Church of *Rome*, under the ſpecious Pretence of defending and ſtrengthening

ſtrengthening the Authority of the Church of *England*.

Is this, then, the uſe we make of the Proteſtant Succeſſion? A Bleſſing! of which we almoſt deſpair'd. Is the endeavouring to eſtabliſh Civil and Eccleſiaſtical Tyranny the mighty Advantage we propoſe to the Nation, under a Prince, who exhorts us to ſecure our Liberties, and to put the Proteſtant Religion out of Danger? How ſhall He believe, that we have an Averſion to Popery, when ſo many amongſt us are for tying up the Hands of Multitudes, who are zealous for his Government, and are our Auxiliary Forces, when the Reformation is, at any time, in Danger? But, it is eaſy to ſee into the Deſigns of Men, who act in direct Oppoſition to their open Declarations.

For my Part, I cannot but dread this ſolemn Hypocriſy, when I obſerve the Infatuation, which prevails amongſt the People; and therefore I think it doubly my Duty (as an *Engliſhman* and a Preacher of the Goſpel) to warn my Coun-

Countrymen againſt it. The Spirit of Proteſtantiſm languiſhes, and the Tenets of Popery revive of late Years in a viſible Manner. What other Judgment can we ſoberly make of our preſent Condition, when *Church-Authority* is ſo vehemently contended for, in a Nation, where the reaſonable uſe of it, as preſcribed by the Laws, is quietly enjoy'd, and ſupported by the very Nature of the Civil Conſtitution? And an Eccleſiaſtical Authority, independent of the Civil Magiſtrate, is a Power, which, I hope, never to ſee exerciſed in any of his Majeſty's Dominions. Again; what other Judgment can we make, when it is accounted Praiſe-worthy to maintain, and to inculcate in Books and Sermons, that a particular Set of Articles, drawn up by meer Men, ought, *indiſpenſably*, to be ſubſcribed to by a whole Kingdom; and that the Interpretation of the Bible, belongs only to the Clergy, and is not to be allowed to the private Judgments of the Laity? Laſtly; What elſe ſhall

we

we judge, when the Salvation of Chriſtians is publickly affirmed (and the Preſumption applauded) to depend on the Validity of Prieſtly Ordination in one unaſcertained (and probably imaginary) Succeſſion from Chriſt?

Some of the following Diſcourſes (which I have now reviſed, whereof more than half were not printed before,) will perhaps be thought *Unorthodox*, by many, who may have the Curioſity to read them; an Imputation I ſhall not repine at, otherwiſe than as it ſhews the ſtrong Deluſion of the People. The Tendency of the whole Collection is, to promote the Goſpel-Freedom; to encourage the Enquiring after, and the Adhering to Truth; to incline the Diſaffected to Loyalty towards his Majeſty King GEORGE; and to diſpoſe Proteſtants, of every Communion, to Benevolence, Forbearance, and mutual Love to one another, without Inſincerity and Hypocriſy: To any of which great Ends

if

I ſhall rejoice in my Labour, and chearfully bear (with Others of my Function) the unjuſt Reproaches of ſuch, as ſecretly wiſh either for *another King*, or another Kind of *Eſtabliſhed Religion*.

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SERMON I.

ON the Original Freedom of Mankind.

Preach'd *October* the 23d, before the Protestants of *Ireland*.

Deut. xxx. 15.

See, I have ſet before thee this Day, Life and Good, and Death and Evil.

SERMON II.

Of the Prerogative of the Prince, and Privilege of the People.

On the 30th of *January*:

1 Sam. xii. 25.

But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your King.

SERMON III.

Preach'd to the Army, on the Prince's Birth-Day.

1 Pet. ii. Part of the 17th Verſe.

Fear GOD: Honour the KING.

SERMON IV.

On the Love of our Country.

Deliver'd on the Day of Publick Thankſgiving, for King *George*'s ſafe, quiet, and happy Acceſſion to the Throne, and for diſappointing the Hopes of the Pretender.

Gen. xii. Verſes 1, 2, and Part of the 3d.

Now the Lord ſaid unto Abraham, Get thee out of thy Country, and from thy Kindred, and from thy Fathers Houſe, unto a Land that I will ſhew thee. And I will make of thee a great Nation, and I will

bleſs

bleſs thee, and make thy Name great; and thou ſhalt be a Bleſſing. And I will bleſs them that bleſs thee, and curſe them that curſe thee.

SERMON V.

On Suppreſſing the Late REBELLION.

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For what Nation is there ſo great, who has God ſo nigh unto them?

SERMON VI.

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Rom. xii. 21.

Be not overcome of Evil.

SERMON VII.

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1 John iii. 17.

Whoso hath this Worlds good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him?

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On Judging others.

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James iv. 12.

Who art thou that judgest another?

SERMON VIII.

On Judging others.

SERMON I.

Of the Original FREEDOM of MANKIND.

DEUT. XXX. 15.

See, I have set before thee this Day Life and Good, and Death and Evil.

AS there is no Being whatever, which enjoys itself, and is happy from its own Native Perfections, but GOD alone; Who, of Himself, is infinitely possessed of all that is desireable and good; and Who, by being Omnipotent, determines all things, is determin'd by none: So does He, and so do all His adorable *Attributes* shine, in the brightest, and in the kindest Light, by his condescending,

after this, to create and frame the ſeveral Orders and Degrees of *inferior* Beings, which are the Inhabitants both of the Heavens and the Earth; and which, though incapable of adding to His Happineſs, are yet continual Inſtances and Partakers of his Benevolence and Love.

Now, the nearer theſe created Beings approach to any of the numberleſs Perfections of the uncreated Father of them, the greater Dignity is to be found in their Nature, and the greater Uſe and Value in their ſeveral Operations; from the animal, to the rational Part of this World; and thence to the bleſſed Hierarchy of Saints and Angels.

Thus, while every Creature of *God*, viſible or inviſible, carries along with it the laſting Signatures of divine Bounty and Favour; give me leave, to point out one Bleſſing to you now, as the proper Object of *this Day*'s Meditation, which he has particularly beſtow'd on Mankind, *viz.* FREEDOM; *Freedom of Action, as well as Thought. See, I have ſet before thee this Day, Life and Good, and Death and Evil.* A Bleſſing! worthy of the Gift of Heaven; and an Argument of ſomething that is immenſely bountiful, and unlimitedly Good, in that God who dwells and governs there. And, indeed, no Thanks are ſufficient, no Praiſe adequate to this Liberality of our Maker; Who, amidſt all that Variety of Good, Evil, and Indifferent, which we diſcover in the World, has firſt given us the Power of Reaſoning for and againſt them; and a Liberty (upon Re-

ſection afterwards) to embrace or decline them, as we think fit. Upon this Scheme, and no other, can be founded the Juſt Notion of future Rewards and Puniſhments; and a true Idea form'd of the Nature of Vertue and Vice: So that as *Vertue* and *Freedom* began, we may ſafely affirm, they will end together. From this Syſtem it was, that the firſt Glorious Inſtance of Almighty Power took its Riſe; even Heaven itſelf not being made *neceſſary* to the firſt happy Inhabitants; who, when they were fallen, and juſtly puniſh'd for their vicious Choice, a new Creation was compleated, and the Government of it, at firſt, plac'd in the Hands of an intelligent Being, of an *inferior Order*; but, upon the ſame reaſonable Terms, *Freedom* to act as he pleas'd, though under the Prohibition of one *poſitive* Command. When he alſo determin'd himſelf to his Diſadvantage, as well as the *fallen Angels*, (by whoſe malicious Artifice he had done it,) *God* Almighty, in the Work of Regeneration and Redemption (which is a ſecond Creation,) does not deviate one Step from the Method at firſt laid down; but at the Time that he contrives, by infinite Wiſdom and Power, a Means to remove the *Guilt*, he leaves it to our own *Freedom* and *Choice*, not only whether we will commit the *Sin*, but whether we will make uſe of an Attonement and *Satisfaction* for it. Thus is Man, originally, *free*; *free*, becauſe rational; for deny him one, and the other is uſeleſs.

And with this *Freedom*, there is no Law, whether moral or reveal'd, which interferes; Mankind, in a State both of Revelation and Nature, having aſſum'd the Liberty of differing widely in their Notions and Practice, one from another; and that not only in Matters of meer Speculation; but in moral and political, nay, in divine Arguments, in which their Eternal Welfare is concern'd.

Since GOD then has left us at Liberty, to conclude and chuſe for ourſelves; with what Arrogance can any *Man*, or any *Society* of Men, preſume to impoſe their own Opinions, as only fit to be embrac'd by the reſt of the World? *God* Almighty has eſtabliſhed ſome Eternal, original Laws, which are firſt Principles, and ſo many Self-evident Propoſitions, neceſſary to the Welfare of humane kind; and has *Reveal'd* his Will alſo, in reference to ſome poſitive Laws and particular Truths, leaving us free and undetermin'd by him, to reaſon naturally about them; in which Affairs, one Man can no more decide for another, than he can alter his Countenance, or rectify his Stature.

To attempt ſuch Impoſitions, as it is criminal, and contrary to the Deſign of our Maker; Who has endued us all with Reaſon, which enables us to chuſe for ourſelves; and by which we muſt ever ſtand acquitted or condemned: So I cannot but mention their Folly and Guilt, on the other hand, who, from this Liberty of Reaſoning, which is allow'd them,

deviate

deviate into *Wantonneſs* and *Pride*; and, from a *Freedom of Thinking*, commence *Slaves* to the certainty; who, from debating about the Nature of Truth, fall into ſuch a ſtupid *Scepticiſm* that they come at laſt to doubt, even whether there be any Truth at all in the World. Greatly do thoſe Perſons abuſe their Freedom of Underſtanding, who, not contenting with the Convictions of a Man, diſſatisfy'd with ſuch Arguments as the Nature of Things will bear; demand more Evidence than is neceſſary to an Aſſent; or conclude upon unfair and *partial* Enquiries. Impoſing themſelves upon the reſt of Mankind, as the publick Heroes, who have reſcued the Intellectuals of their Fellow Creatures from Uſurpation and Prejudice; Whereas they have taught them nothing but to be ſubject to Wavering and Doubtfulneſs; inſtead of *Free-Thinking*, to deny even *evident* Truths; and to arrive at laſt at the arrogant Privilege, to queſtion what all Mankind generally allows, or to diſown and entirely diſbelieve it.

Theſe are the two Extreams; to indulge ſuch a Freedom, as amounts to *Licentiouſneſs* of Thought; or, not to be allow'd to think for one's ſelf; not to make uſe of our own *Reaſon* in the Conduct of our Lives.

Nor, did the *Body* of Man come leſs free out of the Hands of his Maker than his Mind had done; Who as little deſign'd, that he ſhould live enſlav'd in his *Actions*, as confin'd in his *Thoughts*: For which Reaſon *Adam* was

far from being born that universal King which some modern Writers make him. In his History we have no Footsteps of such a regal Power; and I am sure that he had not liv'd an Hundred Years, before he saw Thousands come from his Loins, who, for want of room, shifted themselves in the World, and took the properest Methods (every Man his own Way) for the Support and Comfort of Life. These growing over-numerous at last, either by Consent, and from considering the Nature of the Thing; or through the Force or Cunning of *One* Man, stronger or wiser than the rest about him, form'd themselves into Governments and Polities; which although they might do, not only from present Convenience, Necessity or Defence, but also from the Example of God, who had made all Things regular and subordinate one to another; yet we no where find that He interfer'd with Mankind; but that He every where left 'em, from the Beginning, down to this very Day, to chuse that Form of *Civil Government*, which was most fitted to their Genius and present Disposition: It being inconsistent with that *Freedom* wherein he created them, that the Sweat of one Man's Brow, and the Effect of his Industry; the Fruit of his Body, or the Fruit of his Vine, shou'd be subjected to the *Arbitrary* Will of another; shou'd be any farther (the least Part of it) at his Disposal, than he himself shou'd first think proper, and give his own Consent unto.

From all which, one may plainly infer these Three Propositions.

First, That that spiritual Society of Men, that *Church* as it is usually expressed, which tyrannizes over the Minds and Consciences of its Members, by an Arbitrary *Imposition* of Doctrines upon them, as necessary to be believ'd, in order to Eternal Salvation, without an express Warrant from God, is a *False* and Heterodox *Church*.

Secondly, That that Form of *Civil Government*, wherein is assum'd an Arbitrary and Despotick Power, of treating Subjects after the unlimited Will of *One* Man, is *not* consistent with that Original *Freedom* wherein Man was born.

Thirdly, Since all Government in general, is allow'd to be by the Ordinance and Approbation of *God*; that particular Form, certainly comes nearest to *His* Intention, and is most pleasing unto Him, wherein the Multitude are govern'd by Laws made by *themselves*, in their Representatives; and where it is not in the Power of any *one* Man, to infringe those Laws, or act, either beyond or without them: And this Form we must necessarily conclude to be most agreeable to *God*, because it is manifestly most consistent with the *Original*

FREEDOM which He has beſtow'd upon every individual Man.

The Words of Scripture, which I have read to you to Day, and which gave Occaſion to my preſent Way of Thinking, are a full Declaration from God himſelf, of the Truth of what I have advanc'd; Who, after he had made Heaven and Earth, miraculouſly, for ſeveral Years, conſpire to convince the *Iſraelites* of his Exiſtence, and Care of them; declining, in this Place, that Influence over them, which he might reaſonably claim from many infinite Obligations laid upon them; gives them a Liberty by *Moſes*, to follow the Suggeſtions of their own Reaſon, upon all that had or ſhou'd befal them, and to determine as they pleas'd, in reſpect of the Bleſſing and the Curſe, which he thought fit in the 11th *Chap.* to lay before them.

Joſhua, the Succeſſor of *Moſes*, reiterates the ſame *Right of Choice*, and *Spirit* of Freedom, in reference to what *God* they wou'd Worſhip; only adding his own Reſolution; as for him, *He and his Houſe wou'd ſerve the Lord.*

Give me Leave then, that I may ſpeak as properly as I can to the Buſineſs of this Day, to reaſſume my firſt Propoſition, *viz. That that Spiritual Society of Men, that* Church, *as it is uſually expreſſed, which tyrannizes over the Minds and Conſciences of its Members, by an Arbitrary Impoſition of her own Doctrines upon them, without an expreſs Warrant from God, as neceſſary to*

be

he believ'd, in order to Eternal Salvation, is a False and Heterodox Church: The Reaſon whereof is plain; becauſe that ſuch a Reſtraint and Impoſition can neither come from God, or be agreeable to Him; He having left every Man to reaſon his own Way, upon what He has thought fit to declare unto him, concerning his *Will* in this Important Affair.

And therefore all that a wiſe and vertuous Man, in this Caſe, can do, is, to chuſe that Kingdom to dwell in, where God is worſhipped in thoſe Articles of a National Church, which are moſt reconcileable to the religious Notions that he himſelf, upon due Examination, has conceiv'd.

This, if he cannot accompliſh, as he is oblig'd not to diſturb that Nation, wherein he lives, by fomenting of *Schiſms* and *Diviſions*; or by encreaſing, and encouraging the Humour of ſeperate Congregations; but to ſerve God, after his *own Way*, with all the Indulgence and Toleration, which he can *quietly* procure from the Laws of the Land: ſo, would it be as cruel and barbarous in that Nation, to conſtrain, or to oblige him, to ſubſcribe to their religious Articles, and to conform to their Ways of Worſhip, whether he were convinc'd of the Reaſonableneſs of ſo doing, or not; and to baniſh or lay a *Mulct* upon him, if he refus'd ſo to do: as, ſhou'd the Inhabitants of *Africa* put every Man to the Rack, who appear'd amongſt them with *fair Features*, or a different Complexion from their own.

By

By way therefore of Inference from this Propoſition, one may now readily, I think, be excus'd for concluding, that the *Church of Rome* is a moſt falſe and Heterodox Chriſtian Church; becauſe, notwithſtanding, that God has reveal'd his *whole Will*, by our Saviour Chriſt Jeſus, concerning the Salvation of Mankind; and has deliver'd that Will down in *Writing* to the World, to be perus'd univerſally by them; *She* not only debarrs the far greateſt Part of her Members, from conſulting of that Will; but *Impoſes* alſo Doctrines of her *own*, as *neceſſary* to be believ'd, in order to this Eternal Salvation, which are not to be found in that *written Word*; nay, which are manifeſtly contrary to the ſame; as I ſhall immediately ſhew.

So that to be a *Papiſt*, is not only to give up that *Freedom* of debating about reveal'd Truths, which God has allow'd us; but, 'tis *blindly* and *implicitly* alſo, to take up another Sett of Principles, in order to preſent Happineſs and future Bliſs, which the *worſt Chriſtian Society* have, *themſelves*, deviſ'd for the Uſe of their Members. That they are the *worſt* Chriſtian Society, appears, inaſmuch, as in ſome Doctrines, they oblige you to give up your *Senſes* and *Reaſon* to them; the very Things to which Chriſt appeal'd, for the Truth of all that he ſaid or did; in others, to give up your *Faith* and *Conſcience*; and, inaſmuch as your Minds, as well as your Bodies, and Fortunes, are kept under a perpetual ſpiritual Slavery.

And

And all this Treacherously, under the *pretended* Name and Authority of Christ, as tho' he had never brought us to the glorious *Liberty* of the Sons of God; but to the *temporary* Bondage of the old Law, had added the *perpetual* Servitude of *Popish Novelties*; scourging us with Scorpions, instead of Rods.

For Instance;

First, Can that Man any longer pretend to the Exercise of common Sense and Reason, or to be Master of his Senses, who gives into the Belief of *Transubstantiation*? Does not that Doctrine demand of you, to believe, that a *Body* can be in a Thousand Places at the same Time; nay, intire, though torn into Ten Thousand Pieces? And that the same Body (though united to the Deity) is every Day made a-new; created first by the Power of the *Priest*, and then swallowed by his credulous Votary!

Secondly, Does not *Infallibility* demand of you, to believe that Thing, which the Abettors of it themselves could never yet fix, appropriate, or rightly explain? Requiring of you either to affirm, that *Religion* and *Truth* have been discovered, and are deposited in the Sanctions of those *Councils* alone, where appear'd the least Learning and Charity; nay, which have proved *Erroneous* in many Things, and *Contradictory* one to another; Or, that unsullied Vertue, and Primitive Piety, have taken their Residence, and made that *Chair* their Mansion, which has been fill'd with more

ex-

execrable Wickedneſs, than the Lewdeſt Apartments of Ancient *Rome*, or any other Part of the Globe: And to declare, that thoſe Perſons, who, in Succeſſion, have arrogantly aſſumed to be the *viſible* Head of Chriſt's Church, are *incapable of Erring*; notwithſtanding, that many of their Lives are a Reproach both to Sacred and Profane Hiſtory; and that their Diſſentions and Bitterneſs, one againſt another, have been greater and more ſcandalous, than we meet with in *any* Men, of whatever Character or Denomination?

Thirdly, Can there be a greater Offence to Chriſtianity, than that *Rome*, not content to *equal* her *own* Injunctions with thoſe of her *Saviour*, makes them of more Importance to be believed than his; and commands an Obedience to them, in order to Salvation; when his, the *True Meſſiah*'s, are overlook'd or deſpis'd; rendring the *Written Word of God* ineffectual, through a Multitude of *Oral Traditions*, which have ſuperſeded the *Subſtance* of Religion, and have eſtabliſhed *Trifles* and *Superſtition* in its Place; which have opened the wideſt Gap to *Innovations*; and have given ſuch a New *Turn* to the *Faith* and Practice of a Chriſtian, that were the firſt Diſpenſers of the Goſpel now alive, they would ſtand in need of new Miracles to re-eſtabliſh it, in its Primitive Purity; our modern Miracles of the *Pope*, and his Emiſſaries, like thoſe of the Magicians, in Oppoſition to *Moſes*, having prevailed too far againſt the more real Ones of Chriſt,

Chriſt, and his Apoſtles; which, the good GOD, in due Time, no doubt will confound by as proper Inſtruments, and as *Fatal* to Popery, as *Moſes* and his Rod were to the *like Forgeries of* Ægypt.

Fourthly, Can there be a plainer Artifice than that of denying the People the Privilege of reading the *Original* Doctrines of Chriſt; and of commanding a blind Admiſſion of thoſe Doctrines in that Dreſs, and in that Light alone, wherein their *Prieſts* are pleaſed to deliver them; giving the People Hopes of Salvation, by Methods never once propoſed, or thought on, by our Saviour; and ſo little to be trac'd in his Syſtem of Divinity, that they are entirely diſſonant to the Scope and Tendency of it; particularly, by the Inſtitution of *Vicarial Merits*, whereby one Man ſatisfies for the Sin of another; the eſtabliſhing of a peremptory and inherent Power in many Offices of the *Prieſt* (as ſuch) to remit Sins; and above all, by the vain Contrivance of Expiations on this ſide of the Grave, when the Sinner is Dead, and retir'd to the unknown, darkſome Regions beyond it.

Fifthly, What greater Affront can be offered to our Holy *Jeſus*; than that *Rome* ſhould acknowledge another *Head*, beſides Him, from whom we are all nam'd? And that ſhe (neglecting *often* her real Saviour) and that her Votaries (blinded to a Supremacy, which he never delegated) ſhould pay a greater Regard, and place a more conſtant Faith in his *Blaſ-*

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pheming Subſtitute, than in *Him*, in *Chriſt the Saviour*? But, thus it is. For, whilſt the *Pope* is allowed to diſpoſe of Crowns and Scepters, to excommunicate Kings from Government here, and Heaven hereafter, is he not ſet above all earthly Power? And whilſt he grants a Pardon and Remiſſion not only, but an *Indulgence* and *Toleration* alſo, *actually*, to commit Sins, is he *not far exalted above* (or, to ſpeak in other Language, is he not far different from) *all that is called GOD*?

That either of theſe ſhould be made a *Pecuniary* Purchaſe, is ſuch a Shock to a Vertuous Mind; that it needs only be mentioned, to create an Abhorrence of it.

Laſtly, Is it not the *worſt* Chriſtian Society in the World, which in reſpect of thoſe who are *without* them, is deſtitute of the eſſential Characteriſtick of all that is Chriſtian, *viz.* *Charity*? Perſecuting here, conſigning to eternal Miſery hereafter, every Soul which Lives or Dies out of their abominable Communion: An Opinion! not fit to be nam'd, becauſe of the Extravagancy of it; no not, to be thought on without Horrour. I cannot omit inſerting, that as ſhe uſes theſe melancholly and wicked Methods to preſerve her unhappy Members in the Belief of her unreaſonable Creed; ſo in the gaining of Proſelytes, ſhe engages in the moſt oppoſite of Meaſures to *Jeſus*, her injured Founder and Saviour; inſtead of Meekneſs, and kind Arguments, Perſecuting, Killing, if *ſhe* cannot perſwade; obſerving

ving such violent Methods, that one would imagine she design'd to convert to any Thing but to Christianity. And when I have added, that the *Laws* of their Religion oblige *Papists* to all this; that they have bound themselves by an *Oath* to convince or to destroy; you will then, I believe, conclude, that this is the *worst Christian Church* and Society: nay, the worst of any Society upon Earth; insomuch, that were we not thoroughly perswaded, that Almighty God, for the greater Glory and Manifestation of his Truth; for a Trial to one People; for a Punishment to another; and for many Reasons to us unknown; permitted this Usurpation upon Truth and Reason to be made; this Imposition on the Mind and Conscience; these Chains and Fetters upon the Body, Freedom and Fortune; and these Cheats and Delusions upon the *Souls* of Men; all these Things are so little Humane, so little Divine, that we could never otherways satisfy ourselves, or account upon what Foundation they have obtained in the World; it would otherwise astonish us, that the *Wisdom* and *Power of Darkness* should so insolently triumph over the Truth and the Light, as to deduce successfully the wickedest Practices from the purest Principles; as to make Religion the Ground of it, and thence to perswade Men, that whilst they Plunder'd, Anathematiz'd, and Murther'd, they did God Service.

Now,

Now, at the Time that I am oblig'd to mention that Artifice, which is neceſſary to wicked and enterprizing Men, to carry on popular Schemes, when deſtructive to the Publick Welfare and Good; what honeſt Man can forbear to lament the late melancholly Infatuation of many of the Inhabitants of theſe Kingdoms, by whom the *Cry* of the *Danger* of our moſt holy and unſhaken Church, was proſtituted to the vileſt Purpoſes, to the Support and Power of thoſe Perſons, who, whilſt they falſely profeſs'd a Love and Friendſhip for their eſtabliſhed Religion, were expoſing it to Innovation and Idolatry; and who, under the Pretence of eſtabliſhing an *univerſal* PEACE, *Betray'd our Allies*, *Forfeited our Honour*, *Sold our Trade*, and were giving up our FREEDOM, with our SUCCESSION, to an outlaw'd *Impoſtor*, whom they intended ſoon to introduce and impoſe upon their own Country. But our Good and Gracious God has interpos'd!

It were eaſy at length, in order to prove what I have urged againſt the Church of *Rome*, to recite the Hiſtory of her Popes and Councils; and other Hiſtories and Records, wherein all theſe Things are fully deliver'd and contain'd; to quote the Scriptures which they have abus'd; and to add the numberleſs Tragedies of Oppreſſion and Bloodſhedding, which, on the Account and Principles of *her Religion alone*, her Biggots and Abettors have committed in many Parts of the World: But theſe Things,

Things being *Annually* reported to the People of theſe Kingdoms, I will haſten to that Accuſation againſt them, which outdoes all the reſt, and which lateſt Poſterity, from the unparallel'd Heinouſneſs of it, muſt either account untrue, or tremble to believe; for, that from *October* 23d 1641, to the enſuing *January* only, One Hundred and Fifty-four Thouſand Proteſtants, Men, Women and Children, fell a Sacrifice to the Principles of *Rome*, in the Kingdom of *Ireland*, is as fully to be prov'd, as any one Paſſage, which is recorded in any Hiſtory whatſoever; one *Owen O'Neal*, a chief Leader of the bloody Enterprize, being Commiſſion'd to this End, by a *Bull* from the *Pope*; wherein numberleſs *Bleſſings* were made over to him, and encouraging *Indulgences* promis'd to every pious Aſſaſſine, whom he ſhould employ. Now, although God Almighty ſo alter'd the Heart of one *Connelly*, that he, who was to have been the chief Murderer, became the firſt Inſtrument of Mercy; by which means, the Governours, the Metropolis, and many thouſands of Proteſtants were preſerv'd; yet, this *Commiſſion* was, ſuch was the *Execution* of it, in too many Parts of the Kingdom; the *Number* of the Slain not being able to raiſe half the Horror and Sorrow in our Minds, which the inconceivable *Circumſtances* do, whereby the Innocents expir'd under the Hands of thoſe Ruffians. The Elements were forc'd out of their natural Services to our Life, and miniſtred to Death, under all the

different Diſpoſitions of them, that an unlimited Inclination and luxuriant Fancy, to do whatever was Inhumane, whatever was Barbarous, could prompt or ſuggeſt. To paint which, in lively Colours, and true Repreſentations, were to give you too much *Pain*, on a Day deſign'd for *Rejoicing*: Rejoicing! that the *Proteſtant Name*, Religion and Intereſt were not quite extinct in *Ireland*; from which Day however we can never ſeperate the ſaddeſt Images of Grief, upon Account of that far ſpread *Butchery*, which the Proteſtants ſuffer'd. A Butchery! ſo Circumſtantially Evil that whilſt Hiſtory commands an undeniable Aſſent to the Truth of it; Humanity and Reaſon ſtop, and demand, how can the Things be? The *Miſcreants*, wanton'd in Cruelty and Bloodſhed; pleaſur'd themſelves, ſported in thoſe Actions, at which, one would think the hardieſt, moſt abandon'd Perſon to Tenderneſs and *Compaſſion*, *the moſt inur'd* Executioner, would have ſhrunk and retir'd. What Hearts were they poſſeſs'd of, who, amidſt ſuch various Objects of Pity and Compaſſion, ſuch different and preſſing Arguments to Mercy, but *Humane*, ſhew'd no Relentings, no Remorſe? When the Mother's *Tears* were unable to move the Aſſailants in her own behalf; neither could her *Blood* appeaſe their Wrath, though offer'd to be ſhed, to ſave her innocent Babe; where neither Age or Sex was regarded, no deference paid to Things Sacred or Profane; to Chriſtianity, to Gratitude,

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Friendſhip: but, where all that is Humane, being overlook'd, *ſimple Death*, or ſudden Slaughter, were the higheſt Favour, which the *Pity* of thoſe *Enthuſiaſtick Zealots* could ſhew to their Neighbour or Friend.

I cannnot forbear telling of you, that *Religion, the Church* was ſo far the Principle from whence this unprecedented and monſtrous Wickedneſs receiv'd its Birth, that thoſe Papiſts, who had afterwards ſworn to a Peace with the Proteſtants, were abſolv'd from that *Oath*, by the ſame *Pope* who had given the Commiſſion before; and were headed by his *Nuncio*, in order to a Second Inſurrection and Maſſacre.

Nay, the Popiſh Clegy, when conven'd afterwards, refus'd to ask the King Pardon, for their Share of this bloody Sacrifice, which had been offer'd through the Kingdom. And thoſe Perſons, whether Laity or Clergy, who had ſhewn ſome Remorſe or Repentance, by a kind Treatment of their *remaining* Fellow-Creatures, were obliged, by a *Menace* from *Rome*, to retract, and to repent of that Repentance. From all which Reaſons, one may ſafely denounce the *Church of* Rome, *to be a Falſe and Heterodox Church*; and *to be the worſt Chriſtian Society in the World*; by forcing Men to believe, and to do, Things contrary to the Deſigns of God, of Nature, of Chriſtianity, and of that original FREEDOM, which is the *Birth-Right* of every Man. From which FREEDOM I infer'd my Second Propoſition;

That, That Form of Civil Government, wherein is plac'd an arbitrary and deſpotick Power, of treating Subjects after the unlimited Will of one Man, is not conſiſtent with that Original Freedom, wherein Man was born.

To which having ſpoken already, I will only add now, that, as this is true in Reaſon and Nature, ſo nothing contrary to it appears from any ſubſequent divine Inſtitution or Command.

One Man has often oblig'd, and brought Multitudes, by Force or Stratagem, to what Terms of Submiſſion he has thought fit: And ſometimes Kingdoms have been ſo unwiſe, as voluntarily to ſubject themſelves to ſuch a Slavery. But I have ſhewn that this is not conſiſtent with that Original Freedom, with which God inveſted Mankind, but that he left them to take care of themſelves, under what Form of Civil Government they pleaſed.

And, that nothing like unlimited Subjection or Slavery, appears from any ſubſequent divine Inſtitution or Command, I appeal to the whole *Bible*; in which Book God foreknowing that the *Jews*, in time, would ask a King, (as they did in *Samuel*'s Days) declared by *Moſes*, what ſort of King ſhould reign over them, and actually, in other Words, LIMITED his Power above 400 Years before he granted them ſuch a King.

But, the thing which I chiefly deſign to hew you here is, that if ever we have a *Po-iſh* King, he muſt be Arbitrary and Deſpotick. His Religion obliges him to undertake all Methods whatſoever, to deſtroy every thing hat is Proteſtant, and any ways obſtructs the ropagating of that pretended (*particular*) Ca-holiciſm which he profeſſes: Now, without the octrines of Non-Reſiſtance in the People, nd Abſolute-Divine-Power in the Prince, this n never be accompliſh'd in theſe Kingdoms; nd Experience has ſhewn that Popiſh Kings pply'd themſelves immediately to practiſe up-n this Doctrine, overlooking and trampling nder their Feet whatever is call'd Privilege or aw. Experience and the Nature of Things not only prove that a Popiſh King muſt be bitrary here, but all, or moſt of the Writers their ſide declare a King's Power to be un-nited by the expreſs Will of God; and ma- of our Proteſtants have aſſerted the ſame ing: Shamefully maintaining an unlimited, alienable, lineal, Divine-Right of Governing Tyranny) in the Prince; and more ſhame-ly obtruding an unreſerv'd, irrecoverable di-ely-appointed Submiſſion (Slavery) on the ople; And yet, amongſt all the Miſeries of en Man, we can no where find that ſuch *Pow-* is the Prerogative of the one, or ſuch an *dience* the irreverſible Deſtiny of the other. d it! neither in *Moſes* nor the Prophets; nei-r in our Saviour's Precepts, nor in thoſe of Apoſtles.

One Circumſtance yet more dreadful is, that ſuch a King acknowledges the Juriſdiction of the Pope in his own Kingdoms, and muſt pay Obedience to that Uſurp'd and Foreign Power, though it be to deſtroy his own Subjects.

Conſider therefore, my Brethren, what muſt be your unavoidable Condition, ſhou'd a *Popiſh Prince* (accountable to *Rome*) ever become poſſeſs'd of your *Britiſh* Crown?

He wou'd be ARBITRARY.

Servitude being as natural a Conſequence of *Popery*, as Heat is of the approach of the Sun.

Your Laws would be trampled upon; your Religion proſtituted to the Abominations of Idolatry; your Liberty deſtroy'd; your Property no more your own; your Churches, your Families, your Fortunes, your Bodies, your *All*, wou'd be at the precarious or capricious Diſpoſal of *one*, *Abſolute*, *Irreſiſtible* Mortal. To convince your ſelves of this, look into *France* or *Spain*; call to Mind the *Inquiſition*, ſet the Image of the Gallies before your Eyes, recollect but what you your ſelves, many of you here preſent, beheld and felt in *Ireland* about the Year 1688, at which Time alſo you may remember, that the Fright and Terror of an Univerſal *Maſſacre*, then expected, was but too well grounded.

Did you not at that Time behold ſuch Tranſactions, as neither God or Nature, Religion or Civil Juſtice cou'd dictate or account for? Such Tyranny! ſuch Oppreſſion, ſuch Injuſtice! Thoſe Inſults from *Iriſh Papiſts*, and that la-

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guiſhing Condition of all that was *Proteſtant* in the Land; common Equity deny'd you, your Eſtates deſolated and confiſcated, your Houſes plunder'd, your ſelves *proſcrib'd*, your Churches rifled or profan'd; and, in ſhort, every thing ſo terrible, ſo cruel, ſo *Popiſh*, that not only you, but your Poſterity for evermore will be indebted to the Love, Zeal and Courage of King WILLIAM, *your Glorious Deliverer.*

What! evil Spirit, therefore, has of late Years poſſeſs'd deluded *Engliſhmen*, that ſo many of them ſhou'd advance, and ſtill purſue any Meaſures, favouring a *Popiſh Pretender*, in Oppoſition to the rightful, lawful *Proteſtant* Heir to our Crown? preparing for themſelves either Slavery, Idolatry, or Baniſhment at beſt.

It is hard to account for ſuch a Behaviour in an *Engliſh* Proteſtant: However, to try to bring theſe Men back to themſelves, to their GOD, to their Religious, and to their Civil Conſtitution, let 'em conſider my Third Propoſition;

That they are bleſſed with that Form of Civil Government, which is certainly moſt agreeable to their Maker; becauſe it is moſt conſiſtent with the *Original Freedom* wherein he created Man; every *Engliſhman* having a Repreſentative preſent at the making of thoſe Laws, which he is afterwards to obey.

Return then from your Lethargy, and be thankful; and double your Gratulations, and exalt your Praiſes! look back on all the miraculous

culous Eſcapes, which your *Religion* and *Freedom* have had from your firſt *Reformation*, to the preſent happy Eſtabliſhment of the *Proteſtant Succeſſion*; From all which I will be bold to ſay, even at this Time of a mad and ingrateful Rebellion; and I will ſay it from an Obſervation of that Providence of God, that has ever proſper'd our juſt Cauſe; that, as the *Pretender*'s Attempt muſt neceſſarily ſoon expire; ſo, no more Hopes from abroad, after this, can be left to the Attempts of *Popery*; no People can make you unſecure but your ſelves.

Rejoice, that all paſt and preſent Endeavours (by the Bleſſing of God proving vain) your Conſcience is, and will be at Liberty; and that *your* Property is declar'd, by His preſent Majeſty, to be more dear to him, than even to your ſelves. Have any of you here preſent been abus'd; have you been impos'd on, by having been made *Tools* againſt your ſelves; and Enemies to your own Intereſt, Happineſs and Glory? With Indignation quit the Deluſion; and with Exultation and Joy return, and embrace the true Cauſe; the Cauſe which is really your *own*; the Cauſe of your *preſent Glorious Deliverer*. And praiſe and bleſs that Great and Wonderful GOD, who ſo opportunely, ſo miraculouſly, ſent Him unto you.

To do this, you of *Ireland* ought to be particularly induſtrious, who are ſurrounded and far out-numbered by declar'd Enemies; Enemies! whoſe Mercy is Cruelty; and you ſhou'd adore and praiſe your kindeſt GOD,

after the moſt ſignificant Manner; Who, from that Calamity, and black Scene of Affairs, which, not long ſince, hung heavy over you; has now given you the *full* Reward of many Years Hazard and Expence, Danger and Blood,

The PROTESTANT SUCCESSION.

For the Diſappointment, therefore, of a *Popiſh Pretender*, and the happy Acceſſion of King *GEORGE* to the Crown; for all the Royal Vertues, the Juſtice, the Mercy which adorn Him; and for thoſe happy Pledges which we have, *His Royal Iſſue*, of our future Tranquillity and Peace; for a vigilant, able and faithful Miniſtry, at this tumultuous Juncture; and that Unity wherewith we are bleſs'd between His Majeſty and His Parliament; and for the Proſpect of the Continuance of all theſe Things, notwithſtanding the unnatural Conſpiracy, and wicked Schemes of many of our *Forſworn* Countrymen,

To GOD the Giver of all Good Things, be all Honour and Glory, now and for ever. Amen.

SER-

SERMON II.

Of the *Prerogative* of the *Prince*, and *Privilege* of the *People*.

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1 SAM. xii. 25.

But if ye ſhall ſtill do wickedly, ye ſhall be conſum'd, both ye and your King.

THE *Jews* were ſo very unwiſe a People, that, notwithſtanding they lived under the peculiar Bleſſings of a *Theocraſy*, the immediate Government of God; they deſir'd nevertheleſs, to be ruled by a Temporal King: Producing the Example of their neighbouring Nations, as the chief Reaſon, to ſupport this Requeſt. When ſeveral Things had paſs'd upon this Sub-

Subject, between God, the Prophet *Samuel*, and the *Iſraelites*; moſt of which I ſhall have an Occaſion to mention hereafter; God conſents to give them a *King*; a King inveſted with full Regal Authority, and diſtinguiſhed with thoſe Enſigns of Honour and Power, which no Perſons that we read of (amongſt God's own People) were ever poſſeſs'd of before. A King! who tho' not authorized by God Almighty to rule arbitrarily, yet in all Probability would do ſo, like the Kings of the Nations about them.

Now, in ſettling our Notions of Government and Obedience, nothing can be of greater Conſequence, than a due Examination of thoſe Circumſtances which attended the firſt King, in whoſe Eſtabliſhment God Almighty was immediately concern'd.

To this, we cannot better clear our Way, than by Conſidering.

Firſt, What the Wickedneſs of the *Jewiſh People* was, for which they were to be conſum'd, under this King.

Secondly, What was the Wickedneſs of *their King*, for which he was to be conſum'd likewiſe. And then,

Thirdly, To draw ſome rational and eaſy Obſervations from the Diſcoveries we ſhall make.

Firſt,

First, The Wickedneſs of the *People*, for which they were to be conſum'd, was *Idolatry*. A Crime! ſo notoriouſly and juſtly charg'd upon the *Jews*, that it need be only mentioned. And in this Place God particularly cautions and forewarns them againſt this Sin; leſt, conceiving themſelves under his Diſpleaſure, for asking a King, they ſhould flee to their wonted *Idols* for Refuge. And, having reſented this Demand of theirs, like a *God*, in Thunder and Rain; he very kindly encourages them at the ſame Time, ſtill to fear, that is, to ſerve, and worſhip him; though under the confeſſed *Guilt* of *deſiring* another King to govern them.

Again, The Wickedneſs of the *People*, for which they were to be conſum'd, was *Rebellion*; Rebellion! againſt the King and his Government, as well as againſt the Government of God. And in this God had juſt Reaſon to alarm them, there being but little likelihood, that they, who had ſo often diſobey'd and deſerted the powerful Creator of the Univerſe, would behave themſelves with a conſtant Submiſſion to, and Obſervance of the Dictates of a mutable, periſhing Mortal. For, when even Miracles themſelves fail'd to keep them ſteady, what tolerable Succeſs could be expected from the poor Influence of finite Power?

Secondly, The Wickedneſs of the *King*, for which he was to be conſum'd, muſt be collected from the 10th Chap. of the 1ſt of *Sam.*

and

and 25th Ver. where it is ſaid, that *the manner of the Kingdom*; that is, the Rules and Laws whereby the King was to govern, *was told to the People*; *was wrote in a Book, and was laid before the Lord.* So that the Tranſgreſſion of theſe Rules and Laws, cannot but be that Wickedneſs, for which the King was to be conſum'd. Which ſpecifick Rules and Laws, are to be met with in the 17th Chap. of *Deut.* and 16th Ver. where this Affair of the People and their King, was foretold ſome Hundreds of Years before it happened; and where the *Limitation* of the Crown, and Regal Power, is previouſly ſet down by Almighty God himſelf, before there was any King in *Iſrael.*

Nor, is this Limitation in *Deut.* inconſiſtent, in the leaſt, with that Arbitrarineſs, wherewith the Prophet terrifies the *Jews*, in the 8th Chap. of the 1ſt of *Sam.*; in which Chapter, it is ſaid of the King, that he ſhould take their Sons, and their Daughters, their Fields, and their Vineyards, and make that uſe of them afterwards, which was moſt pleaſing to himſelf. For, the Prophet does not there deſcribe a King, as he ſhould come out of the Hands of God, nor does he affirm, that any ſuch *unlimited Right* belongs to a King; but he only inſinuates, that their Kings might probably prove like other Kings of the Earth, when once the Crown was ſet upon his Head; and thence he endeavours to diſſuade them from any further Thoughts upon this Subject: *Proteſting* in the moſt ſolemn Manner againſt what they were doing.

That

That this is true; that God design'd no such arbitrary Sway, to be lodg'd in the King; let us go to *Deuteronomy*, and consult what those Limitations and Prohibitions are, which, if transgressed by the King, he was to be construed to do wickedly, and was to be consumed for so doing. When in the 25th *Vers.* of the 17th *Chap.* God had told his People, that, whether he, or they should chuse a King, his first Qualification was to be an *Israelite*: (Not, but that God reserv'd a Power to himself, of setting a Stranger over them.) He comes in the 16th *Vers.* to those Limitations of that King, the transgressing whereof, was the *Wickedness*, for which he was to be consum'd.

First then, he was *limited* in point of introducing a new *Religion*; inasmuch, as both he, and his Subjects were debarred the Liberty of going into *Ægypt*.

For tho' the explicite and appearing Meaning of this Prohibition was, that he should not go there to multiply Horses, by which it was intimated, that the King was not to assume an unbounded Pomp and Grandeur; and altho' the preventing their putting more Trust and Confidence in the Power of so dangerous an Ally, than they might do in God himself, might, perhaps, be further intended: Yet, the true Ground and main Reason of the Prohibition laid on the *King* in this Place, and on the the *People*, indeed, in many other Parts of Scripture, seems to be the Danger that he, as well as they, were in, of being corrupted by

the

the abominable *Idolatry* of that Place: In which Particular, if the King fail'd, the People were in too great likelihood of following his Example; as appear'd to be true afterwards.

As the King, therefore, was to be a *Jew*, in order to the preſerving of their Religion; ſo he was deny'd the Pleaſures and Advantages of *Ægypt*, for the ſame End.

Secondly, The King was *forbid* every particular Exerciſe of *Arbitrary* and Deſpotick Power, by being deny'd that higheſt Inſtance of it, by which, properly, he was excluded from all the reſt, a Liberty of *Levying Money* upon the Subjects, and enriching himſelf whenever, and by whatever Methods he pleas'd.

In all the Particulars of his Adminiſtration, he was to have regard to theſe, and all other *Prohibitions*, he was to pay the ſame Veneration to them, which he paid to the moſt ſacred Parts of the Law; and he was to write them, (the *Jews* ſay with his own Hands) and to read them.

He was not to multiply Horſes, or return into Ægypt: *He was not to multiply Wives*; *nor* Silver, nor Gold; *he was to write him a Copy of this, and of all the Law*; *and to read it all the Days of his Life.*

And all this, for theſe Reaſons, laſtly, *Deut.* xvii. 20. *that his Heart be not lifted up above his Brethren, and that he turn not aſide from the Commandment, to the Right Hand, or to the Left*; *to the end that he may prolong his Days in his Kingdom, and his Children in the midſt of* Iſrael.

So that a Breach of theſe *Limitations*, endanger'd the dethroning of himſelf, and the Excluſion and Extirpation of his Poſterity for ever after him.

Theſe are the Limitations of the *firſt King* of *Iſrael*; concerning whoſe Eſtabliſhment, it will be of Importance to us, to make the following Obſervations.

Firſt, That God in chooſing of a King, had no regard to a *Royal Lineage, or even to Nobility of Birth*; For, when *Samuel* ſurprized *Saul*, with the good Fortune that was deſign'd him, he declar'd himſelf unqualify'd on this Score; and ſaid, that he was not only a *Benjamite*, one of the ſmalleſt of the Tribes of *Iſrael*; but that his *Family* was the leaſt of all the Families of the Tribe of *Benjamin*.

And, indeed, we may perceive, that *Saul* was chiefly choſen for his perſonal Accompliſhments; he was poſſeſs'd of an awful, commanding Air; and his Strength of Body ſeems to have been a prevailing Circumſtance in his Favour. Beſides which, he was beautiful, of a comely and graceful Aſpect, and much Taller than any of his Subjects. Qualifications! fitted for the *Iſraelites*, whoſe King was not only to *judge them, but to go out before them, and fight their Battles.*

Secondly, *Inheritance* was no Direction to God in the Choice of a King; which, had it been a *neceſſary* Qualification, as ſome Writers warmly affirm, he certainly would have choſen the *firſt King*, either from amongſt the *Judges*, or

 elſe

else from amongst the *Priests*, (for these had been employ'd under him, in dispensing of his own Administration before.) But this he was far from doing in the Person of *Saul*, or from pursuing in his Successors afterwards; so far, that he sometimes alter'd the Succession to Strangers. To which Purpose it is observable, that, in the Choice of the *first* Successor, to the *first* King, God not only vary'd the *Tribe*, but the *Family*, choosing *David* to succeed *Saul*, who deriv'd nothing from him, resembled him in nothing, but meanness of Parentage, and scantiness of Fortune.

How then can *immediate Right of Inheritance* to Crowns be an eternal Truth? The Just God of Heaven and Earth cannot possibly vary from what is eternally true!

Thirdly, To repeat an Observation already made, God was so far from investing the *Jewish* Kings with an *Originally-unlimited-Power*; that their Prerogative was limited and circumscribed some hundreds of Years, before their Appointment, and the Rules of the People's Obedience were then stated. Afterwards, when the time was fulfilled, and the King was extorted from the Almighty; Tyranny, and an unlimited Power, and an arbitrary desire to do whatever he pleased, (tho' against God's Commands,) are urged by the Prophet, as so many Evils, full of Persuasion, to deter them from the Choice of any King.

The Propositions to be infer'd, are

First, That there ought not to be eſtabliſh'd any *Regal Power* upon Earth, ſo Supream or Independent, ſo Hereditary or Indefeaſible, but that, upon an univerſal Male-Adminiſtration, or an Attempt to ſubvert the fundamental Terms of Government, it ought to be accountable to ſome other State, or States of the Realm, wherein it is exercis'd.

Secondly, That if at any time, the King and People together, do fall into an univerſal Apoſtaſy, or Immorality; fall into any provoking National Sin, or Sins; that then they may ſoon expect, that the Vengeance of God will overtake them. *But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye, and your King.*

I han't Time to ſpeak ſeverally to theſe general Propoſitions, and therefore ſhall make ſuch Concluſions from all that I have ſaid, as may more immediately concern our ſelves: It is out of diſpute, that there is no *particular* divine Authority or Appointment, for our *Engliſh* Form of Civil Government; (altho' Government in General is confeſſedly of divine Authority;) and therefore, *the Wickedneſs of an* Engliſh *King, and the Wickedneſs of* Engliſh *Subjects (for which they ought to be conſum'd, that is,* account for and be puniſh'd,) muſt be taken *from the Tenor of thoſe mutual Laws* (for I only mean political Wickedneſs) *which are the immediate Foundation, on which is built, the* Power *of the one, and the Allegiance of the other.*

The *Wickedneſs of an* Engliſh *Monarch*, muſt be his acting in Contradiction to, or without any regard to thoſe *Laws*, which He and the People, in concert, have made for their common Support, Comfort and Defence, relating both to Matters Spiritual and Temporal; and his endeavouring to *impoſe* his own Will, as a ſufficient Authority, for the Rule of Obedience, to the Subject.

On the other hand, *the Wickedneſs of* Engliſh *Subjects*, in regard to their Prince, muſt conſiſt in treating him (while he governs legally and equitably) with Defamation and Contempt, and in endeavouring to raiſe Seditions and Tumults; in doing which, they degenerate from the reaſonable Liberty they enjoy, into Licentiouſneſs, that Prelude to Rebellion.

After having eſtabliſh'd theſe general Truths, I ſhall lay before you ſome Remarks which flow naturally from them, and are proper for the Occaſion of the Day.

Firſt, The unfortunate Prince, whoſe deplorable End has now brought us together, not diſcerning ſufficiently the difference that is between the *Regal* and *Supream* Power in *England*, and being miſled by the *Judges*, and other his *Miniſters of State*, into a Belief, that a greater Latitude of Authority was lodg'd in the Crown, than really there is, did many things, which by fatal Experience, fatal to his People! fatal to himſelf! he found to be diſagreeable to the Genius of the *Engliſh* Nation, and contrary

trary to the Laws of the Land. The *Laws*! by which our Kings Reign.

Secondly, This illegal, unwarrantable Manner of governing in the Prince, by degrees, threw the Nation into the utmoſt Confuſion; the *Nobility* were deprived of their Dignity and Power by the Commons; and the *Commons* themſelves, ſoon after, became of no Conſequence or Uſe.

Thirdly, The Subjects, fretted and undone by endleſs Anarchy and Confuſion, and fatigu'd with wandring from one Scheme to another, at length were ready to be carried into another, equally bad, Extreme; and upon the turn of Affairs which enſued, ſhew'd a Diſpoſition to admit of, and be pleaſed with, *Tyrannical Power* in the Sovereign, and to give up their Fortunes, Liberties and Lives a free Sacrifice to him.

In Conſequence of this, ſuch an unreſerved Paſſive Obedience in the Subjects, and ſo unexplain'd and unlimited a Power in the King, was thundred upon Pain of Damnation, for many Years together, both from the Preſs and the Pulpit, that King *James* the Second made no Heſitation, when he came to manage Publick Affairs, of treading boldly in that Path, which, with much Pains, and ſo much to his Deſire, had been ſo artificially trac'd out for him; plunging into every Thing that was contrary to the Diſpoſition and Bent of the beſt of his Subjects, hurrying into all that was deſtructive of the original Freedom and eſtabliſh'd Religion of the Land.

Now, obſerve with me, on this great Emergency, how firmly and how rationally the honeſt Subjects of *England* conducted themſelves, having, for a long time, born many Irregularities, and greatly ſuffered every way with Patience. *When unlawful Orders, and Commands, contrary to Conſcience, were preſs'd hard upon them; when their Laws were diſpenſed with, their Corporations diſſolv'd; when their Religion tottered, and their Liberty was undermin'd,* they found themſelves obliged to invite a Prince, doubly ally'd to the Crown, to come and do Juſtice, both to himſelf, and to them.

Thus were we reſcu'd from all the Terrors of Slavery and Popery in the Reign of King *William* our glorious Deliverer, and from the Ruin of a rich and free People, bleſs'd with the Recovery of the moſt happy and regular Conſtitution now ſubſiſting.

Our Laws were brought into their ancient Channel; the Royal Dignities and Powers of the Crown reſtored, without any pernicious Appendages; and the Liberty and Property of the Subject delivered to them again intire and quite ſecure; our pure Religion was redeemed from the Encroachments of Idolatry, and reſtored to its Apoſtolick Beauty and Splendor; and our Succeſſion, that! Succeſſion, which at this time fills our Hearts with Joy, fortunately and effectually provided for by Laws: *Laws!* binding to every thing but *Perjury.*

I have only to add, by way of Exhortation, that all good Men ought to avoid their Er-

ror,

ror, who, injudiciously, shew their Abhorence of the Occasion of this Day's sad Solemnity, by a too great Ostentation of Devotion, by a sort of *Church-Enthusiasm*, too lavishly comparing the Sufferings and Death of a frail, mortal Man to those of the immaculate Son of God. Let us lament his Misfortunes, but not idolize his Memory.

Had he govern'd well, he was undoubtedly possess'd of private Vertues, which had been sufficient to render his Memory the Object of Praise; but since he cannot be exempted from Failures, let us so behave our selves to Day, as to procure their being overlook'd; and by expressing our selves in a religious Composedness and plain Sorrow, free from furious Zeal and Party Rage, endeavour to reconcile those Persons to the Celebration of this Fast, with whom, at present, it is not in as great Esteem, as with our selves.

To conclude, let me take Occasion hence to warm your Hearts to a strict Loyalty and firm Obedience to the present Prince, who is so far from giving the least Umbrage of an *Arbitrary* Disposition in his Administration or other Actions of Life, and is so very much removed even from the suspicion of ruling otherways, than according to the strictest Letter of the Laws, that he graciously entreats you to study such Methods, and to propose such Schemes your selves, as will further contribute to your own Security and Happiness; assuring you, that he will gladly fall in with you, and labour to

make you that easy and secure People, which the peculiar Privilege of your Constitution enables you to be.

How! inexcusable are the Disturbers of the Government of such a Prince? And what Usage can be too hard for Men, who, when their Fore-fathers, hitherto, greatly, took up Arms to ward off Popery and Arbitrary Power, rebel themselves to introduce and fix them both on *their Protestant and Free Country*?

Now, for your own Sakes, for the Sake of your great Protector and pious Deliverer, for your Children's, for your Country's, for your Church's Sake;

If you love your Property, and if Liberty be in any Esteem with you; become Dutiful to your God, and Loyal to your King.

SERMON III.

Preach'd to the ARMY.

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1 PET. ii. Part of the 17th Verſe.

Fear GOD: Honour the KING.

ALthough theſe Words of St. *Peter*, (very obvious in their Meaning) admit of being explain'd and diſcours'd on after various Methods: I entreat your Patience at this time whilſt I apply them to the particular Benefit and Inſtruction of the *Britiſh* Army.

I might

I might indeed, preſs Vertue and Religion now upon you, from the known and ordinary Topicks of the Pulpit; from the future and preſent Rewards, as well as the Pleaſures of a good Life; and from the Dread of being puniſhed for a bad One. I could ſhew you, (as you are *Soldiers*,) that true Courage and genuine Honour are alone conſiſtent with the Principles and Practices of Religion; And that you, who, (beſides the common Lot of humane Nature,) by *Profeſſion* alſo are expos'd to the Danger of Death, ought to take more than ordinary Pains to prepare your ſelves for it.

But I will wave theſe uſual Motives to a good Life, becauſe they cannot eſcape your daily Conſideration; and becauſe they are of too general a Nature, and incident to Military Men of all other Nations, as well as you; and beg leave to diſtinguiſh you to Day, and to animate you to an Honourable, Faithful, and a Religious Diſcharge of your ſelves, as having the peculiar Honour of being *Engliſh Soldiers*, *rais'd* and array'd in Arms, to ſupport and defend the beſt Government and pureſt Religion in the World.

You ought to be Vertuous, and fear God, becauſe you eſpouſe and wear your Sword in defence of the *Proteſtant Religion*; it being reaſonable to expect, that the Excellency of your Principles ſhould have an Influence on your Practice; and that you (whoſe *Arms* have ſo bravely defended the Religion of your Coun-

Country) ſhould, whilſt you ſupport its Authority, obey its Commands; ſhould (*in Juſtice*) ſuffer that Cauſe to have ſome Influence on you, whilſt Living, which you are ever ready to vindicate by your Death. And here it is with Pleaſure to be obſerved, that (while military Skill has been advanced to its higheſt Perfection,) your Succeſſes (which one Campaign more promiſed to finiſh;) I ſay it is to be obſerved, that thoſe Succeſſes have not only miniſtred Cauſe of Praiſe and Wonder to every diſtant Nation, but that your Morals have been likewiſe improved by the Care and Example of the glorious and vertuous General under whom you have ſerved.

I think, I cannot better incite you to a Perſeverance in thoſe Morals, and to an uniform Obſervance of your Duty, both as Warriors and Subjects, than by laying before you the Excellency of that Plan of Religion, for which you have, ſo bravely, contended.

You are treated, in it, like Men, like Free-Men, and like rational Creatures; your Reaſon is left for your Guide; you are inſtructed, to imploy it honeſtly in judging for your ſelves, particularly to allow the ſame Right of judging to others. You are to believe according to the *Doctrine*, and to act according to the *Injunctions* of your Church, if you can; without Force or Violence, without Ill-uſage or *Penalty*, if you cannot. The Object of your Adoration is plainly pointed out to you: 'Tis God alone; and you have but one Mediator be-

between Him and you; ſo that your Duty is eaſy; and, when you have omitted or tranſgreſſed it, your only Method of Atonement and Satisfaction is obvious alſo. You have the Holy Scriptures (that only Rule of Faith and Practice) delivered to your own Peruſal; you cannot miſtake in Matters of Practice; and, as to *Myſteries*, the dark Part of Religion, they are not multiplied upon you; you hear of no Miracles, but thoſe, which God Himſelf has given you to exerciſe your Faith, and which are ſumm'd up by his Apoſtles in your *Creed*. Your Devotions are not loſt and intercepted from their proper Object, by the Force and Pomp of Exterior-Ceremonies and Forms, nor render'd cold and languid for want of due Order and Solemnity in the Performance of them. Your Apoſtolical and Orthodox Church flouriſhes under proper Miniſters and Officers; under Biſhop, Prieſt and Deacon, who have the free Exerciſe of their proper *Spiritual* Powers, in which they are dependent only on Chriſt, their Head; but who, in all other Things, are directed by, and accountable to the State: Your Clergy are provided for and honoured, without being ſupported in that Haughtineſs and Tyranny which is practiſed by one neighbouring Prieſthood; or ſubjected to the too great Precariouſneſs and Dependency, to which another is expos'd.

Your

Your Temples are adorn'd, without being unbecomingly Gaudy; and Decent, without being too affectedly Plain.

The whole *Coſt* and Expence, on account of Religion, is either voluntary, as not being left to the Craft or Avarice of thoſe who diſpence it unto you; or elſe circumſcrib'd and aſcertain'd by the Laws of the Land.

We have no artful *Church* Devices to cheat you of your Wealth; nor any meerly Human Doctrines to deceive you out of your common Senſe; but you are dealt with, in reſpect of your religious Concerns, as the natural Apprehenſions of Mankind, and your own Reaſon, in ſuch Caſe, would direct you. Spiritual Impoſition and Bondage you are Strangers to, God be thanked, without being abandoned to the looſe, unguided Dictates of Libertiniſm.

This is the valuable Religion which you embrace and fight for; agreeable to Reaſon, founded on the holy Scriptures, and ſecur'd by the Laws of the Land.

This is the ſincere Church of *England*, ſo falſly laid Claim to by Rioters and Rebels; and ſo audaciouſly and ridiculouſly explained into ſomething, *beyond Popery*, by her modern treacherous Advocates.

Rome impoſes but one *Pope* upon the whole Chriſtian Church; theſe Men attempt to eſtabliſh a *Pope*, not only in every Kingdom, but in every Pariſh: Abſurdly pretending to interfere and meddle with Matters of State; even

to

to determine, who is the lawful Governor, and to preſcribe the Terms and Meaſures of Obedience to him, without any regard to the Laws of the Land; abuſing thus the ſacred Name of the *Church*, in what its moſt holy Founder never deſign'd to engage it; and blaſphemouſly uſurping to themſelves a Power and *Independency*, which Chriſt, their Head, never offered to obtain; nay, which he directly oppos'd, by affirming frequently, That *his Kingdom was not of this World.* There are but few Men, I dare ſay, who are not conſcious of the Uſefulneſs of the Clergy to the reſt of Mankind, and who are not ready to skreen and ſupport a Profeſſion ſo ſeperate, ſo defenceleſs, and, *in it ſelf*, ſo diſintereſted as theirs. But theſe Men are more induſtrious in repreſenting the Clergy as *Superior* and neceſſary to the reſt of their Fellow Creatures, than God or right Reaſon gives them a Warrant to do, or than the real End of their Inſtitution requires; for our high Calling is, That we are Servants to a *merciful God* and *Aſſiſtants* only to Mankind (thro' their own Faith and Repentance) in the Way of Salvation which Chriſt has *revealed.* Wherefore, altho' thoſe Men are to blame, who (enjoying the Privileges of a National Church) neglect or contemn the Clerical Adminiſtrations; yet ſurely thoſe Clergymen are alſo inexcuſable who will not allow any *one* Man to get to Heaven, but through their Hands, and by their very Forms.

Inſupportable is the Preſumption of ſuch Divines; forgetful they are of the Injuries they bring upon our Religion in particular, forgetful of the wrongs they do to the holy Miniſtry in general: In a Word, they have ſo unwarrantably exalted the mighty Privileges of their pretended Spiritual Power, and explained it into ſuch a vile, irrational Scheme of Eccleſiaſtical Domination, that they have diſtracted the People, diſgraced our holy Church, and confounded all ſacred Offices and Orders amongſt us.

Be not deluded, my Fellow Subjects, the Bleſſings of the preſent Government, and the eternal Welfare of all our Souls, do not depend on their ſanguine Determinations. The Preſervation of the Government, with the Bleſſings you enjoy from it, depends, under God, on your Courage and Loyalty; the Preſervation of your own Souls depends on your Integrity and Innocence.

How! far God Almighty will ſuffer this Deluſion to extend, and how long to continue, He only knows; But it is eaſy to perceive that this pretended Church is not the Church of Chriſt, and therefore not the Church of *England*. No! That Church, ſafe and unaltered (God be-thanked) amidſt the Madneſs of ſome miſguided People, flouriſhes under the Protection of her Lawful, Proteſtant, Supream Moderator and Governor; and, (under Him) by the Aſſiſtance of *His* Proteſtant Subjects, and Her truly Proteſtant Sons, ſecure, very ſecure,

both

both from Hereſy and Schiſm; and, by the Bleſſing of God, it is now likely, for endleſs Ages, ſo to do.

Inſtead of which, had *you*, had the Army been unſucceſsful or treacherous, all the Miſeries of Popery might, by this time, have overtaken and overwhelm'd you. Your Perſons, your Fortunes, your Souls had been ſubjected to the Bigotry and Idolatry of *Rome*: You muſt have believed, have practis'd, as your Prieſt alone directed you; both of you muſt have been ſubjected to a Foreign Spiritual-Power; what poor Remains of your Eſtate Publick Taxes (to pay *ſtrange Debts*) had left you, Spiritual Exactions would have finiſhed and conſumed. The Glory of the *Engliſh* Arms would have ſunk under an Alien General; and you would either have been quite diſmiſs'd, or elſe, by being divided and form'd into different Corps, your Diſcipline would have been deſtroy'd, and your Spirit baffled and loſt.

Had the *Pretender* ſucceeded, you muſt either have been Exiles from your Native Land, for whoſe Safety and Glory you had often ſhed your *Engliſh* Blood; or elſe you muſt have become Papiſts and Slaves, and ſo, worſe than baniſh'd at Home.

As your Religion is pure, and worthy of *Succeſſes*, purchas'd with ſuch Fatigue, and ſo much Danger, as adorns the Fame of *Engliſh* Warfare beyond that of any other Nation;

As your Religion deſerves that Conſtancy, thoſe Sufferings which you underwent, whilſt Diſgrace was your Portion, and that Encouragement and Praiſe which better Times afford you; ſo is your Civil Conſtitution of the moſt perfect Kind, that can be deviſed; inſomuch, that, were you not Chriſtians and *Britons*, I ſhould incite you to its Defence, by telling you it, deſerves the true old *Roman Spirit*, in every one of you, to ſupport and continue it what at preſent it is.

Tyranny and Oppreſſion are Strangers to our happy Conſtitution; every Fellow-Citizen, either by his Repreſentative, or by himſelf, has a Share in making of thoſe Laws, which you defend, and you and they obey: To which, if the Subject be accountable, the Prince can neither exceed, diſpenſe with, nor act without them. Is it not a great Glory therefore, to bear Arms for the Upholding of ſuch a valuable State of humane Life, where *Freedom* is viſible in every Corner of the Land; and where, what the Soldier obtains as a Reward, or wins as a Conqueſt, he can afterwards call his own? How ſhould you rejoice at your happy Fate; who, whilſt other Armies engage in Battle, to make their own, or other Nations *Slaves*, you engage to give Freedom to all.

The next Thing requir'd of you, by the Apoſtle, *is, to* Honour the King.

It cannot be improper to remark, that Antient Authors, both ſacred and prophane, have frequently with the ſame Breath celebrated the Praiſes of God and the King; and, by a conſtant Tranſition, have deſcended from the Altars of the immortal Deity, to pay Obeiſance to the Throne of an earthly Monarch. God and the King was the Language of the Eaſt: Their Kings indeed demanded heretofore an Obedience, not ſuch as is due to the moſt Supreme Being, (*whoſe Service is perfect Freedom*,) but ſuch as the Grand Enemy to Mankind, and thoſe who tranſcribe his Example, would require and expect from us; and, to this Day, do abſolutely diſpoſe of the Lives, Fortunes, and Liberties of their Subjects. But that we, we! who are *Engliſhmen*, whoſe Kings govern as we obey, by Laws mutually made between us; That a Generation of Men ſhould even ariſe in our *Limited Monarchy*, who could court the Chains of unlimited Power; is, and will be, the Admiration of all the reſt of the World.

And yet, how lately have deluded *Engliſhmen* fallen down to ſuch an Idol of their own making? And how earneſt were they to ſacrifice all their Incenſe unto it? But we were born for better Times; that Spirit having very much diſappear'd on the Approach of our pre-

present Prince, whose Lenity and Love for his Subjects abroad, are the fullest Demonstration, that he will treat us with all the Liberty we desire, and Tenderness that we can deserve; having assured us from the *Throne*, that our Freedom is more dear to him than to our selves; so that in such a truly godlike Reign, Men are not likely again to deviate into the most distant Thought of making themselves Slaves.

This is the King for whom ye happily bear Arms, and whom God bids ye honour; who, being a *Soldier* himself, should be ever dear to Military Men; has a particular Title to the Affection of Soldiers; with whose precious Life whilst ye are blessed, you have the Pleasure to foresee, that the Army will have Justice done them; that you will never want a brave and skilful Leader, a Judge of the Merit of your Actions, and a Rewarder of the meanest of you that distinguishes himself.

What Loyalty! what Love, what Ardour, should these Things inspire you with? And how should you strive to excel each other in Skill, in Courage, in Fidelity and Truth; that you may approve your selves to so good a King, so finish'd a Captain?

As his Majesty signalized himself formerly in *Greece* and *Germany* against the Abettors of Slavery; so has he, as successfully, exerted himself against others, whose Aim it was to enslave *England*. He left his own peaceful and powerful Territories, to place himself at the

Head of a divided, deluded People: in which, that he has ſerved the *whole Proteſtant Cauſe*, as well as the particular Eſtabliſhment of the Reformation here, all Mankind is either ſenſible or thankful, except a few of his own miſguided, ingrateful Subjects. That there ſhould be ſo many Rebels, againſt ſo good a Prince, and that ſo few of them ſhould be puniſhed for rebelling, are both extraordinary; but as their own Behaviour made it neceſſary that *ſome* ſhould ſuffer, to ſhew that his Majeſty was *powerful* enough to reſent; ſo he thought it proper, that many more ſhould be ſaved, to ſhew that he could be merciful and forgive.

Strange! that any one of them could forget, that there is not a Prince to be found, out of his Illuſtrious Family, under whoſe Government it is poſſible for *Engliſhmen* to be happy.

King GEORGE not only deſcended from our ancient Monarchs, and is nearly related to the Crown; his *Blood* does not only give him a Title to us, but his *Religion*; for, to raiſe *any Papiſt* to the Royal Dignity here, tho' Legitimate, tho' never ſo Lineal, is to overturn our Laws, to bring in a ſtrange Worſhip, and to involve us in Confuſion and Ruin.

Should there be any one here preſent, who is ſo unfortunate, as to have been betray'd into a different Opinion, let him conſider the Miſchiefs of it, and, from this Inſtant, be ſo honeſt as to relinquiſh ſo fatal, ſo diſhonourable an

Error: An Error! wherein his own Credit and Safety are not only concern'd, but those of his Country. As I am in great Hopes there are none, give me leave to congratulate and rejoice with you, that the present Prosperity and Safety of *England* is, in a great measure, owing to the Fidelity, Conduct and Courage of our *Army*; who, had they lately behav'd themselves, as unbecomingly, as some other Societies of *Englishmen* did, we had now been a Prey to Rebels and Parricides; Perjury had triumphed, and then I am sure our *Church* had been more than in *Danger*. Whilst we reflect on this Escape, nothing should be dearer to a true *Briton*, than a *Soldier*; who has not only defended us against foreign Enemies, but won't suffer us to ruin or destroy our selves. Go on to merit of your Country, and to be rewarded by it; to love your King, and to defend him; for he, who neither sought our Crown, nor wanted it, must be the fittest Person to make us glorious abroad, united at home. He is Powerful in Dominion and Alliance; he most plainly at this Time holds the Ballance of *Europe*; and all his foreign Subjects, and the best of those, who are blest'd with him here, nay, all Mankind, that knows him, unanimously agree, that more Personal Worth, never center'd in one Man. Is your Sense of Grandeur *Military*? He is a Soldier: Is your desir'd Prospect, *a Religious Security*? He is a *Protestant Defender*: Do you look at Civil Happiness? He is strict to his Word; exactly Just, and

ciful, with a Degree of Generosity and Good
nature, which every Age does not produce.
In the Examination of other Characters, tho
Contest lies between the Virtue and the Vice
In him the Strife is, which Virtue shall appear
most beauteous and take Place. Has our Na-
tional Honour been lately stain'd Abroad? Were
we execrable to our Allies, and odious and
despicable to the rest of the World? And is it
not quite otherwise now? Are not Kingdoms be-
come Rivals for our Friendship? Are we not
courted by our antient Enemies, and are we
not lov'd again by our antient Friends?

Did not his present Majesty (unarm'd) reco-
ver us those Advantages in Trade, which, a-
midst our armed Glories and Success, we most
shamefully gave away? And what Prince, less
qualified in himself, less favour'd of Heaven,
cou'd, in our late defenceless State, have pre-
serv'd us from being made That Prey to Pope-
ry, which we were *maturely* design'd? But
Courage, Firmness, and a good Cause; the
Worship of God, and Love of one's Country,
must be successful; and upon these Foundati-
ons it is that he has *succeeded*. My Brethren,
therefore, for I am peculiarly entitled to call
you so, when ye remember that ye serve King
George, entertain your Minds, and inspire them
with the Idea of every Thing that is Virtuous,
Heroick and Good; be not only assured your-
selves, that in him *Great-Britain* enjoys all that
is desirable in a King, but endeavour, in your
Conversation, to cultivate the same Truth,

Shew

Shew how the Hand of God was variouſly and viſibly employ'd, in bringing him to the Throne, and in eſtabliſhing, him moſt firmly upon it; and ask his blinded, feeble Oppoſers, who, tho' unable, are willing to diſturb his mild Adminiſtration; ask them, whether Impatience and Deſpair be a recompence for Perjury and a Rebellious Temper? And how long they will think fit to Plot, and ſtrive againſt Heaven? Have not many *Royal Lives* been unuſually, in a ſhort Time, taken away, to favour our preſent Security? Have not many *living* Potentates (and others) been moſt ſurprizingly diſappointed for the ſame End? And have not Incidents, the moſt wonderful and unforeſeen, preſs'd in, one after another, to convince us, that his preſent Majeſty was appointed by Providence to continue us that Proteſtant and Free People, which his glorious Predeceſſor at the late *happy Revolution* left us.

I am very ſenſible that I have treſpaſs'd, too much, upon your Patience, already; but I cannot diſmiſs you without paying ſome Regard to the *National Joy*, which, *this Day*, calls for a more than common Attention; a Joy, which not only influences the preſent Generation, but which is likely to extend it ſelf to Ages yet to come; being the *Birth* of a Prince, perfectly accompliſh'd in his own Perſon, and every way qualified to make joyful the Hearts of *Engliſhmen* and Proteſtants.

Had our God, in our great Neceſſity, favour'd us only with the valuable Life of his preſent Majeſty, it would have demanded all our Thanks; our beſt Praiſes, and the Conſtancy of them, had been no more than a grateful Return: How! then ſhall we behave our ſelves, ſince it has pleas'd him to propagate the Bleſſing to ſo great a Length, and to derive the Father's Virtues upon Children, and Children's Children; ſo that our *Proteſtant* and *Free* Nation has all reaſonable Aſſurances, not to want a Proteſtant Prince, to ſit upon the *Engliſh* Throne, for many Generations.

Let us break out then into every ſincere and warm Expreſſion of Gratulation and Praiſe for ſo great National Bleſſings. Let us with Pleaſure look upon his *Royal Highneſs*, our future Expectation and Hope, our preſent Glory and Delight; and let us not only be thankful Annually, but Hourly, for the ineſtimable Happineſs of this Day.

The many Excellencies which diſtinguiſh this great Perſon, amongſt others, his warlike Genius, and amiable Humanity to thoſe about him, cannot be denied or leſſened; Malice it ſelf, induſtrious Malice, is forc'd to praiſe, or be ſilent; He! who approv'd himſelf in the Field, amidſt the greateſt Horror of Battle, for the Liberties of all *Europe*, giving freſh Inſtances, every Day, of his Affection for *England*; of his deſiring our Welfare, and of rendring himſelf infinitely deſirable and dear to us.

May every Bleſſing attend his Majeſty and all the Royal Family; may her Royal Highneſs the Princeſs be, at this Time, the peculiar Care of Heaven; may neither they, nor their faithful Friends, be ever diſturb'd henceforth by Faction or Rebellion; and if God ſhould ever think fit, for our Sins, to puniſh us, by theſe Means, again; may our Sovereign then be ſupported, by a Miniſtry, and by an Army, as Able, as Faithful and Succeſsful, as the preſent has been; for which, and all other the Mercies that the Almighty God has ever vouchſaf'd to theſe Nations, to Him, the Giver of all good Things, be aſcrib'd all Honour and Glory, now and for ever more, Amen.

To the ARMY.

MAy every Blessing attend his Majesty and all the Royal Family; may her Royal Highness the Princess &c. at this Time, the peculiar Care of Heaven; may neither they, nor their faithful Friends, be ever disturb'd henceforth by Faction or Rebellion: and if God should ever think fit, for our Sins, to punish us, by those Means, again; may our Sovereign then be supported, by a Ministry, and by an Army, as able, as faithful and successful, as the present has been: for which, and all other the Blessings that the Almighty God has ever vouchsafed to these Nations, to Him, the Giver of all good Things, be ascribed all Honour and Glory, now and for ever more, Amen.

SERMON IV.

On the LOVE of our COUNTRY.

GEN. xii. Verses 1, 2, and part of the 3d.

Now the Lord said unto Abraham, Get thee out of thy Country, and from thy Kindred, and from thy Father's House, unto a Land that I will shew thee. And I will make of thee a great Nation, and I will bless thee, and make thy Name great; and thou shalt be a Blessing. And I will bless them that bless thee, and curse them that curse thee.

THese Words are so obvious and plain, that I shall take no Pains to apply them to the Business of *this* Day; which is, to return Thanks to Almighty God for the *quiet* and happy Accession of our *present* glorious Monarch to the Throne

of

of *theſe* Realms; by which Means, *this Century* becomes remarkable (as the two laſt have alſo been) for a *moſt* extraordinary Event in Favour of *Great Britain* and *Ireland*: God, who gave us the *Reformation*, in one, *the Revolution* in the other, having, in a moſt remarkable Manner, brought over and eſtabliſhed our *Proteſtant Succeſſion* in *this*, and given us a *King*, who will, once more, make us a *Great* Nation, thro' a wiſe, juſt, and mild Adminiſtration; and *thence* engage God to bleſs *them*, that bleſs *him*, and curſe *them* that curſe *him*: *God*! who gave him his Authority, and who, ſo *ſeaſonably*, ſent him to us, to be our Miniſter for *Good*. In diſcourſing to you at this Time,

Firſt, I will give you the Reaſons why we ought to be thankful for the Bleſſings, which we celebrate, to Day. And,

Secondly, Propoſe a Method to you, of ſhewing your Gratitude to God, upon this *happy* Occaſion.

Firſt, You ought to be thankful, for the *Acceſſion* of King GEORGE to the Throne, becauſe the *ſerious* Deſigns of a *Popiſh Pretender* thereunto, and the laborious Schemes of *all* his Friends, to introduce him, are hereby utterly diſapppointed, and come to a ſhameful End; which, had they taken Place, an *Idolatrous* Religion, and an *unlimited* Government,

vernment, had ſurely been our unavoidable lot.

To prove the *latter*, I need only produce the *Example* of this Popiſh Prince's *pretended* Father, and the ſad Tranſactions of *that* Time, when he was inveſted with Sovereign Power; and to prove the other, our *late* Danger of that *Titular Prince*'s Succeſs, in attempting to recover *his juſt and lawful Title, and Hereditary Right to the Crown of theſe Kingdoms* (as he ignorantly expreſſes it), it will be ſufficient and ſatisfactory, to any reaſonable Man, to conſider that his Majeſty, who has moſt Reaſon, and is moſt concern'd of any Man to know the Truth of this Affair, is of this Opinion; having, more than once, repeated this *publickly* to the People.* Nay, can it be a Doubt? When, even to this Day, the ſame Impoſtor lays an open Claim to the Crown; and dares to affirm, that her *late Majeſty* favoured his Expectations. Now to this, give me leave to add, that if our Apprehenſion of his Intereſts here, had been ill-grounded, and our Fears from him, only imaginary; then, vaſt Labour and Pains, both in Printing and Speaking, have certainly been loſt; and deep Stratagems, dark Deſigns, as well as numberleſs Overt-Acts, *viz.* new Friendſhips contracted, old ones diſcarded, and Life and Fortune hazarded and

* *See the King's Proclamation for a Thankſgiving, and to call a new Parliament.*

loſt;

loſt; an hafty *Peace*, a ruined Trade, and vaſt Sums of Money ſunk and expended; theſe have been nothing but ludicrous Amuſements, and trifling Myſteries of State.

But, ſince *France* proclaim'd him *once* a King, and neither that or any other Nation ever took ſufficient Methods to make him renounce his Title, and lay down his Pretenſions; ſince, in a late Treaty of Peace, he *aſſum'd* to inſiſt on that Title; ſince *that Hand*, which only is able to ſuccour him, was ſtill poſſeſs'd of all its Warlike Force, whilſt ours was enfeebled, and every where diſarm'd; ſince his *Enemies* here were generally diſgrac'd, and Power and Riches conferr'd upon Multitudes, who were, by Principle, by Education, by Intereſt, his Friends; nay, ſince his Abettors, of all ſorts, in theſe three Kingdoms, have appear'd with that bold Cheerfulneſs lately, which nothing but ſuch a well-grounded Expectation could animate them withal, eſpecially when the Grand Alliance was broken, and one Guarrantee, only, for the Succeſſion in the illuſtrious Houſe of *Hanover* (and that with great difficulty) obtain'd; ſince *ſuch* an indefeizable, Hereditary Right was every where preach'd, as could only favour this *ſpurious* Aſſertor of an empty Title; and the feizableneſs alſo was advanc'd of removing the moſt ſacred Security againſt him, the *Oath of Abjuration*; the Obligation to which was declar'd invalid in its own Nature, or, at leaſt, to be *Parliamentary* alone, and therefore of no eternal Duration; and ſince all this

ſo

ſo far prevail'd in theſe Nations, that his Title was publickly avow'd and maintain'd even in *mix'd* Societies; Laſtly, ſince the greateſt Security of his Abſence was, the bare *Word* of a certain great Monarch; I muſt conclude, that *we were in Danger of this Impoſtor*; and accordingly I give God Almighty *my* moſt ſincere and hearty Thanks and Acknowledgments for this, our *Glorious Deliverance*, and exhort every *true* Proteſtant to do the ſame; hoping that no Perſon (or his Intereſt) will be any ways countenanc'd, who ever embark'd in ſo abominable a Cauſe.

Secondly, We ought to be thankful, not only upon the Score of God's having diſappointed a *certain* Papiſt, of an *uncertain* Birth, but becauſe, out of the boundleſs Store of his Providence, he has ſent us our *own lawful* Sovereign, of the *Reform'd* Religion; a Prince! who is a ſincere and powerful Friend to the Proteſtant Cauſe in *General*, who Conforms himſelf unto, and will protect and defend our *particular* Conſtitution in Church and State, as by Law eſtabliſh'd; a Prince! who is of a mild and tolerating Temper, tender to our unhappy Diſſenters (for Rigour and hard Uſage converts no Man;) whoſe Virtues are an Ornament to the Crown he wears, and whoſe Royal Progeny are a *Pledge* of our future Security from Popery and Arbitrary Power.

But, *Thirdly*, You ought to be thankful for the Bleſſing of this Day, becauſe it was without *Blood* or Diſturbance conferr'd upon you.

And

And indeed, if we look ſoberly back, and behold the *armed* Hands abroad, and the *open* Hearts to receive the *Pretender* at home, we may ſay in the Language of *David*, (now that we are deliver'd) *We are like unto them that dream.* Let us all therefore ſay, *Praiſe the Lord, O my Soul; and all that is within me, praiſe his holy Name.* For certainly, *this is the Lord's doing, and it is marvellous in our Eyes.* I have been the longer upon this Head, becauſe ſo many wicked and ill-deſigning Men, contrary to all *Obligations* Civil and Religious, forgetful of their Duty to God, their King, and their Neighbour, induſtriouſly advance the contrary; and diſperſe the falſeſt Surmiſes, the openeſt Affirmations of *Danger* to our Conſtitution from *Him*, who ſo miraculouſly has deliver'd us: But *thus* they treated his great and *glorious* Predeceſſor King *William.*

Secondly, The beſt way, in this Caſe, to ſhew your Thanks and Gratitude to God, your great Benefactor and Deliverer; is, to *Love* him; and to *Obey* the King, whom, in ſo *wonderful* a manner, he hath ſet over us. To be Religious firſt, and then to preſerve a *National* Integrity and Courage; ſince *there is no Nation which has had God ſo nigh unto them, as you have had.* To exert, on all Occaſions, an honeſt *Engliſh Publick-Spiritedneſs*; In ſhort, to ſhew (free from Self-Intereſt) that in all your Actions you may be truly ſaid to Love

YOUR COUNTRY

It is to be very much admired, that, whilſt Philoſophers and Divines have, ſo agreeably, entertained the World, with beautiful and perſuaſive Diſcourſes, concerning the Lawfulneſs of gratifying, or the Reaſonableneſs of ſubduing, certain Paſſions and Affections of the Mind; they have not with more Conſtancy treated, or, with more Particularity, enlarg'd upon *that* thing, which ſo juſtly employ'd the warmeſt Language, and brighteſt *Oratory* of the Ancients, and which deſerves the cloſeſt Conſideration of the Moderns alſo, *The Love of our Country.*

A *Love*! which will bear all the Strokes of Eloquence and Rhetorick; which is the Dictate of Nature and Religion, and which claims our firmeſt Adherence, and the beſt and honeſteſt of our Services. I am perſuaded that an Attempt to recommend this Virtue, will be eſteemed by ſome a Task, fitter for a Politician than a Divine, and more becoming a Declamation in the Schools than a ſerious Diſcourſe from this Place. But, notwithſtanding this, ſuch a Practice will no doubt be found to be both neceſſary and juſtifiable, when *Religion* is known to make the greateſt Figure in it, and when a right Regulation, and a due Application of the nobleſt Paſſion of our Souls is hereby made the Exerciſe of our Induſtry and Care. Nor can the moſt Pious and Learned eſteem it an improper Undertaking; ſince its Deſign is, to ſtir Men up to *Spirit*, and to Sincerity, in the lawful Proſecution of a *Paſ-*

ſion, whoſe *Object* is our *Native Country*; and whoſe *End* is the ineſtimable Enjoyment therein of the Benevolence of God, of Nature, and of Men. Is any thing more Neceſſary, is any thing more Important, than a ſecure and quiet Poſſeſſion of our Religious Rites, and Civil Properties? Is any thing more agreeable than a peaceful and undiſturb'd Participation of thoſe Comforts of Life, which our own Induſtry at home, or Commerce from abroad, ſupplies us withal? Is any thing, *Laſtly*, more valuable, than the Pleaſures of Friendſhip in Security, or the unmoleſted Privilege of Domeſtick Oeconomy and Love? Now all this is the infallible Reſult of that *generous Doctrine*, which I propoſe to inſiſt on, and to recommend to your Mediations to Day; ſince I conceive, that a Man cannot do *greatly* amiſs, who, free from any particular Reflections upon Men, with good Nature and Manners, with Chriſtian Decency and Temper, and in peaceable Language and kind Addreſs, expoſes the diſhoneſt Artifice of *thoſe*, who, under a Colour of ſerving the Common-Wealth, ſacrifice all that's Valuable, and Good, and Sacred to Ambition, to Avarice, to Party, to Revenge: Or, on the other Hand, ſets forth, in lively Images, the *real Patriot* and his Merit, whom no Advantages, no Loſſes, no Sufferings, no Reward can oblige to act upon a private Principle, inconſiſtently with the Good of his Country. Had it been cuſtomary always from the Pulpit, and could it have been done

with true Courage and Honeſty, free from Heat and envious Obſervations, thus to preſs upon every *Engliſh Miniſter* of *State* a *Spirit* of this ſort, ſuch, as remarkably once animated ancient *Rome*, how few Foreign, how few Civil Wars had we ſeen? How much Blood, how much Treaſure, had been ſpared? How had Religion flouriſhed, and Trade encreas'd? How much wider had the Eſteem or Dread of *Britain* been carried abroad; how greatly had Love and Unity been cultivated at home? How much freer from Characters of Ignominy had our Hiſtory of *former* Times been, and how few Subjects of Indignation and Reſentment had late Years ſupply'd Poſterity withal?

That this Subject may not, in the leaſt, appear Trivial or Idle; which, though neglected, under the preſent Propriety, by the Moderns, was the Boaſt and Exerciſe of antient Poets and Philoſophers;

Firſt, I'll collect a few Hints from Antiquity, to illuſtrate the Love of our Country.

Secondly, Deſcribe the Man, who Loves his Country. And

Laſtly, ſhew why we ſhould Love our Country of *England*, with all the Conſtancy and Fidelity, that are in our Power.

Firſt, Obſerve, the Ancients ſo loved the particular Country, wherein they were born, that private Perſons have not only entred the Liſts, in Praiſe of their Country, but King-

doms have conteſted with Kingdoms, for their Antiquity, their Fruitfulneſs, and their Fitneſs for the Reception of Man; and have defended theſe by their Hiſtorians and learned Men, as much as they have their Liberty and Property by their Soldiers and Generals.

The Love indeed ſeems natural, from many Particulars; more eſpecially from this, that in ſome Kingdoms Men bear Slavery, and many hard Circumſtances, both from Nature and Cuſtom, purely becauſe they happened to be unfortunately born in ſuch a certain Space of this Earth.

If the *Jews* were National, the *Romans* were much more ſo; and the *Greeks* went ſo far, as, inſolently to call all other Nations Barbarians; nay, in ſome Places the Humour ſo much prevailed, that, not content to live alone, it was their greateſt care to die, if not, to be buried in their Native Land.

The Land of the Sepulchres of our Fathers, is an Elegance in the Patriarchal and Prophetical Language; and *Jacob* firſt, and then *Joſeph* afterwards, took an Oath of their Children, when in *Ægypt*, to bury them in *Canaan*.

But it would be endleſs to quote what we meet in antient Authors on this Head; they are every where full of it, Monuments being tranſmitted to us of *Crowns*, *Arches*, *Statues*, *Orations*, *Poems and Medals*, the Rewards of the brave Defenders of their Country; and

to

to carry the Affair to the height, they allotted the *Hero* a peculiar Station of Reward and Bliſs in Heaven, who died in the Cauſe of his Country.

Hence in a different Light ſhine *Cato* and *Cæſar*; *Themiſtocles* and *Alexander*; *William* and *James*; juſtly are theſe ſtiled the *Spoilers*, and thoſe the *Fathers*, of their Country; the Tutelar Angels of Nations, and good Genii of Men. How! could I animate you, on this Subject, with *Gracchus* againſt *Hanno*; and the inimitable Beauties of the *beſt Roman* Hiſtorian, *inſpired here* with the Cauſe of Liberty. How! welcome would the Account of the *Grecian* Wars be, where they died, Man by Man, ſurrender'd, Town by Town, to oppoſe the *Univerſal* Monarchy of *Philip*, and to maintain their *Ancient* Liberty and Right? What Memorable, though *Fruitleſs*, Efforts on this Head would *France* afford us? But how much more ſucceſsful, God be thanked, have our *Engliſh* Endeavours been? Give me leave, then, to conclude this Conſideration with two Inſtances of Great Men, who were eminent Examples of *Suffering Puniſhment*, for having *betrayed* their *Country*. 'Twas hence that *Manlius* was thrown down Headlong, from that Capitol, which he had moſt glorioufly defended, and preſerved not very long before. *Down*, with this remarkable Infamy from his Executioner; When you repulſed the *Gauls* (the *French*) ſaid he, you were *Manlius*; but now that you have entered

into *different* Meaſures, you are a *Gaul* (a *Frenchman*) to us.

And hence, did God himſelf revenge the Male-Adminiſtration of *Shebna*, in *Iſaiah*, chap. 22. v. 15. Whoſe Words I ſhall only repeat now, and leave them to your own private and ſerious Peruſal. *Thus ſaith the Lord God of Hoſts, Go, get thee unto this* TREASURER, *even unto Shebna, which is over the Houſe, and ſay, What haſt thou here, and whom haſt thou here, that thou haſt hewed thee out a Sepulchre here, as he that heweth him out a Sepulchre on high, and that graveth an Habitation for himſelf in a Rock? Behold, the Lord will carry thee away with a mighty Captivity, and will ſurely cover thee. He will ſurely violently turn and toſs thee, like a ball into a large country: there ſhalt thou die, and there the Chariots of thy glory ſhall be the ſhame of thy Lords Houſe. And I will drive thee from thy Station, and from thy State ſhall he pull thee down.*

Secondly, That Man may be ſaid to *Love his Country*, who, if a private Perſon, ſtrives in his Station, to advance the true Intereſt of it, by a conſtant Tenor of ſpeaking and acting, and by oppoſing all Practices, as well as Principles, which tend to the Diſhonour or Prejudice of it. Whoſe Integrity is ſecure from being byaſs'd or brib'd, from being aw'd or threatened, into any one Act or Deed, oppugnant to his own ſincere Opinion of its Safety, and Honour;

who,

who, to his utmoſt, is ready, with Life and Fortune to ſupport and defend it; and who, inſtead of fomenting, endeavours to heal every Party Diviſion, and to remove every Odium, which may divide his Fellow-Citizens. Again, That Man *Loves his Country*, who, when poſſeſs'd of a publick Character or Employment, when diſtinguiſhed by Power, Station, and Wealth, from the *Number* of his Fellow-Subjects, poſtpones the gratifying of his *private Intereſt*, *Ambition*, *or Paſſion*, to the promoting of the Publick Welfare and Good; who renounces Honours or Riches, ventures Health or Life, and refuſes no Fatigue for the Safety of it; who is watchful over Enemies, careful of Friends, frugal of the Publick Treaſury, tender of our Publick Blood, and with equal Honeſty and Caution makes a Peace, or engages in a War; who neither ſcreens a Criminal from Publick Juſtice or envies, or denies the Deſerving their utmoſt Rewards. But this is ſo obvious to every one, and it is ſo difficult a Matter to avoid being thought particular, that I will only add, that no Character was ever repreſented more odious by the Ancients, and is really more ſo in the Sight both of God and Men, than *his*, who did not Love, who *betrayed his Country*; than his, who made an inglorious, unſafe Peace abroad, or created a Civil War or Diſturbance at home; who rais'd or fomented Parties, embarraſs'd Funds, embroil-

ed the Senators, fired the Commons, ruin'd Trade, and was to *Foreign* Princes a *Penſioner*: Than his, who procured the Advancement of evil Men to Poſts of Truſt and Importance; who ſerved himſelf only of the preſent Prince; and for the ſame Reaſon, would ſerve either the Good or the Bad that ſhould come after him: Such Men as theſe, I ſay, have been the conſtant Mark of Infamy and Reproach, from Age to Age.

Thirdly, We ought to *Love* our Country of *Great Britain*; if a temperate Climate, or fruitful Soil; if *Purity* of eſtabliſhed Religion, or Felicity of Civil Government; and if *Liberty*, *Plenty* and *Property* be valuable Things. How endleſs, *Britain*, is the Detail of thy Glories! Free from Popery; free from Slavery; *ſecure* thy ſelf; the *Arbiter* of many Kingdoms! How have thy Fleets commanded the Ocean, thy Armies over-ſpread the Land? How have Princes ſought thy Favour? Thy Enemies trembled abroad, thy Enemies been diſappointed at *home*? How glorioufly have thy adventurous Sea-Captains perform'd their Toil? And thy more ſucceſsful Land-Forces (thy Ornament, *both*, and Defence) been conſpicuous for Conſtancy and Courage; been Brave, when the Name of a Soldier was almoſt a Diſgrace; Brave, (tho' diſarm'd) in Defence of thy Conſtitution in Church and State, of the *Liberty* of *England*, and the *Succeſſion* in the illuſtrious

ous Houſe of *Brunſwick*; Well knowing, that for what they ventured their Lives abroad, they ought to venture every thing at home.

Can he be an *Engliſhman*, then, who does not value himſelf on this? When his Iſland Ballances the Continent, and gives Laws to the moſt diſtant Sea? Thus, whilſt we are bleſſed beyond other Nations with the braveſt moſt ſucceſsful Generals and Admirals, with the wiſeſt Councellors; what Thankfulneſs is due to the Kindneſs of Heaven, what Returns are ſufficient, *ſince by the* miraculous *Acceſſion of King* GEORGE *to the Crown*, (which will render this Day for ever famous in Hiſtory) *all theſe Bleſſings are now firmly ſecured to us, and to our Poſterity for ever more; and the laſt Expectations of the Pretender, and his Friends put to an End.*

Lay it to Heart, then, ye happy Subjects of *Britain*; remember ſome late dangerous Attempts for a *Popiſh* Succeſſor; conſider the Adminiſtration of *Eighty Eight*; and by way of Thanks and Gratitude to Heaven for theſe Benefits, ſhew your ſelves in conſtant Acts of *Charity*, a moſt exalted Charity, *that* for your *Country*; be tender of her Unity; ſupport her Dignity; cultivate her Peace; encourage Honeſty; promote Trade; pay Taxes Chearfully; adhere to Chriſtianity, the Reformation, and particularly to the Church of *England* by Law eſtabliſhed; honour and obey

bey the King, and encourage Loyalty and Religion: Be favourable in your Opinions, and cautious of cenſuring one another, eſpecially your Governours, whether in Church or State; and remember, that it is more now in your Power to be Happy and Safe than ever, and to be the Glory of the whole Earth: And this do from one Conſideration, that I have not yet offered: *viz.* Diſloyalty and Faction, and an Oppoſition to what God himſelf has ſo wonderfully brought to paſs; Murmurings and Ill-will at a mild and juſt Government, and Hatred and Rage to one another; Irreligion, and Ingratitude; will provoke God to viſit you in as ſevere a Manner, as formerly he has done, and to remove your preſent invaluable Bleſſings from you. Rejoice then as *Engliſhmen*; your King's a Proteſtant, is powerful, and valiant, and tender, and juſt; In the moſt critical Minute, has God Almighty put your Scepter into his Hands; and for a laſting Security againſt any Popiſh Claimant to your Crown, he has bleſſed him with a numerous and hopeful Iſſue. And far, *Laſtly*, be any Diſtruſt removed from us now, ſince the very ſame Inſtruments are again employ'd, who ſucceſsfully, not long ſince, managed *Britiſh* Affairs, and gloriouſly trampled on every Enemy; and from whoſe Reſtoration and Power we may reaſonably expect every thing, that can make us Safe and Proſperous.

Say

Say then with *David*, *This is the Lord's doing, and it is marvellous in our Eyes; and therefore praiſe the Lord for his doings amongſt the Children of Men*; To whom, for our Lawful Succeſſor, our Religion ſecured, our Laws eſtabliſh'd, our Liberty enjoy'd, and the Proſpect of Wealth and Proſperity, be all Honour and Glory, now and for ever-more. *Amen, Amen.*

SER-

SERMON V.

On Suppreſſing the Late REBELLION.

DEUT. vi. 7.

For what Nation is there ſo great, who has God ſo nigh unto them?

ALthough theſe Words were ſpoken by *Moſes*, with great truth, of the People of *Judea*, whom God bleſſed after an extraordinary Manner, and conducted with his own Right Hand; yet are they very applicable to us of theſe Kingdoms. God, in his gracious Providence, has protected and preſerv'd theſe Nations as viſibly, as if

if he had appeared *Face to Face, and gone out before our Armies, and fought our Battles.* In order to illuſtrate this Point, I ſhall propound a few Examples to your Conſideration.

The firſt Inſtance of the Favour of Heaven to theſe Kingdoms, which I ſhall mention, is the *Reformation.* A diſtinguiſhed Bleſſing! A Bleſſing! which comprehends a Thouſand others in its Conſequences, and is the Foundation of them all. Hence was *Idolatry* baniſhed from theſe happy Iſlands; and *Idolatry* is a Crime, than which, nothing is more diſpleaſing to that Infinite and Pure Being, who, alone, is the Object of all our Praiſe and Adoration. And, without doubt, the ſober and wiſe Part of Mankind, every true Proteſtant and *Engliſhman*, cannot but account it a manifeſt Token of divine Goodneſs to us, that through a Thouſand Difficulties, and amidſt perpetual and violent Oppoſitions, the *Reformation* made its way univerſally in theſe Kingdoms; and that, after an apparent Danger of relapſing into *Popery* again, after many Wars undertaken for reſtoring it, many Plots formed, many Treaſons committed, and Rebellions raiſed, to reinſtate it: The perſecuted *Reformers* eſtabliſhed their Cauſe at firſt, and we their militant Succeſſors (whatever the Infatuation of our Countrymen has been at different Times) have yet a good Proſpect of continuing our ſelves, and our Poſterity in the Poſſeſſion of this valuable and dear-bought Good

I ſhould ſwell my Diſcourſe to too great a length, ſhould I explain the Greatneſs of this Bleſſing in all its happy Particulars; I cannot forbear however to hint at a few, which alone will be Subject enough, to every firm Proteſtant, of Gratitude and Praiſe all the Days of his Life.

Hence was it, that we received, at once, *Freedom, from that Foreign Spiritual Yoke*, which is heavier than all the Temporal Chains, that have ever yet been deviſed, to Confine and Torment helpleſs Mankind; and Freedom alſo from a Tyrannical Multitude of *home-bred-Popes*: Judges! of our Conſciences, Forgivers of our Sins: with whom our Faith was to be depoſited, and to whom our Reaſon was to be yielded up; without whoſe Stamp our Actions would neither be denominated Good or Ill; and from whom alone (the Scriptures and the Law of the Land unregarded) all the Meaſures of our Obedience muſt be taken, both with reſpect to God and the King.

This is a Part, and but a very ſmall Part, of Popery; our *Reformation* therefore, and Freedom from this Servitude, (eſpecially conſidering how much we have long'd to return to *Ægypt*) is, no doubt, a ſingular Proof of the Kindneſs of God Almighty, of his being *nigh unto us*; a Demonſtration! that he loves and favours us; for which his Grace and Goodneſs, bleſſed! ever bleſſed be his moſt holy Name. Another Inſtance of God's Favour to theſe Nations: Another, and as great a Demonſtration

tion of *his* being *nigh unto us*, is the happy *Revolution* of 1688, which (humanely ſpeaking) could not have been brought about without his Interpoſition, and the Concurrence of his Providence. By this ſecond Bleſſing, the former, frequently ſhock'd and interrupted, as it had been, and, at that Juncture, well nigh extirpated and brought to its lateſt Period, was recovered to its antient Strength and Beauty, and became again the Glory of theſe flouriſhing Realms.

To which it muſt be added, that not only, the Affairs of *Religion*, but thoſe likewiſe of the *State*, were, by virtue of this ſurprizing Change, intelligibly explained, and firmly eſtabliſhed. You are not to be inſtructed of what Importance Freedom, and Security, and the uninterrupted Exerciſe of the Religion of their Fathers are to a People: It is my Buſineſs only to convince you that, it was the Hand of God, which preſerved theſe Bleſſings to you, when they were about to have been taken away. The deep and long laid Schemes, which deſigned our Deſtruction, and the zealous Concurrence of many foreign Powers for that End, even the unprecedented Conſent of our ſelves, the Secrecy and Artfulneſs of the whole Management of our Enemies, make it evident, that no humane Eye alone could penetrate into, no humane Force or Conduct diſappoint it; ſo skillfully had they formed, and ſo firmly taken their Reſolutions, to bear down all that was *Free and Proteſtant* before them. *Neither*

was

was it our own Arm, or own Bow, that ſaved us, neither our own Strength, nor our own Foreſight; but God only, and that, becauſe he had a a Favour unto us.

Having mentioned the *Revolution*, I am naturally led to take Notice of the *Proteſtant Succeſſion:* A third Inſtance of God's Favour to theſe Kingdoms, a yet ſtronger! Proof of his *being nigh unto us.*

Nor, can *England* ever exhauſt her Praiſe and Gratitude to the *Memory* of that great and vertuous Prince, who, on his Acceſſion to the *Britiſh* Throne, not only broke and tore to Pieces all the Bands of Popiſh Iniquity; but alſo, before he reſign'd his Crown to that God, by whoſe Aſſiſtance, plainly, he obtain'd it, ſecur'd it (inſpir'd no doubt from above) after his own Demiſe, to the illuſtrious Family, which now doth, and which alone can, wear it with Glory and Safety to us.

And this ſeems to be the *finiſhing Stroke of Providence*, in our behalf; this (if I may be allowed the Expreſſion) was a Maſter-Piece of of heavenly Bounty; a Work! wrought out of an infinite variety of Incidents; all directed to this one great End.

Vain! had been the ancient Sanction of *Engliſh* Liberty, (our *Magna Charta*:) In vain had our Church been render'd pure, and free from the Stains of Popery, and the Chains of Independency: In vain had the Sons of King *Charles* the Firſt returned, and in vain had the *Younger* been driven back again to the Regi-

ons, from whence he brought his Corruption; In vain had his glorious *Expeller* and Succeſſor redeemed our Laws, and reſcued our Religion from the Hands of the *Spoiler*, had not the *Succeſſion* of that illuſtrious Houſe taken Place, in whoſe quiet and laſting Settlement, amongſt us, all theſe Events are manifeſtly explained.

I am, at length, come to apply myſelf to the particular Bleſſing of the Day, by exhorting you to the heartieſt Gratulations, and Praiſe, for the *ſuppreſſing of a Rebellion*, rais'd by the Emiſſaries of *Rome*, and carried on by *Proteſtants, unworthy of the Name*; in order to extirpate that Proteſtant *Succeſſion*, which they were not permitted by Providence to prevent from taking Place.

And here, I cannot fix my Eye on any one ſingle Circumſtance, or Inſtance of Succeſs, which doth not prove God to be *nigh unto us*. So univerſal! and ſo deep a Scheme was contrived for our Deſtruction; that Scheme depoſited not only with Enemies, but ſuppoſed Friends; and ſuch dangerous Treachery came into the Aid of open Enmity, that one cannot but be amazed to look back upon the Perils, with which we were encompaſſed on all Sides; ſo that we muſt neceſſarily attribute our Deliverance to the Providence of God alone.

Awake, therefore, all the Powers of your Souls and Bodies, and make them ſubſervient to the Thankſgiving and Praiſe of this Day.

Believe not your Sacrifice to be ſufficiently offered, by a mere Attendance on the preſent

Ser-

Service, but preſerve the Memory, of the Occaſion of it, in your Minds, for the Years to come, and be thankful, from Day to Day, from time to time, not only, by your Lips, but alſo in your Lives. Conſider that a Civil War would at leaſt have waſted your worldly Subſtance, if not totally deprived you of it, and, from that Conſideration, be induced to let the *Poor* enjoy ſome Part of the Benefit of it.

Remember, that the *Rebellion*, had it prov'd ſucceſsful, would have bereft you and your Childrens Children of Eaſe, Plenty, Freedom, and perhaps of Life itſelf; remember theſe Things, and lift up your Hearts with Praiſe and Exultation to that God, who has ſecured the Poſſeſſion of them to you. And I muſt be ſo plain and honeſt, as to inform you, that you cannot ſo well expreſs your Acknowledgments for theſe and other Favours of God, as by amending your Lives, through the Exerciſe of Temperance, Patience, Humility, Faith, and all other Chriſtian Vertues: In effect, guard againſt all ungodly Paſſions, and ſtudy to be meek and forbearing to other Men; purſue and cultivate every Thing, which tends to the Encouragement of Loyalty and Religion. Be diligent in the Practice of every good Thing; promoting univerſal Peace, and living in Concord and Unity one with another.

This is the only reaſonable way of thanking God, for the Benefits, which we now Commemorate. It is their Duty, who have been engaged, by Inclination or otherways, in the late

unnatural Rebellion, to repent of their Sin; it is their Duty, who have not, to endeavour to bring them to Repentance; and it is the Duty of Both to rejoice and be thankful. We ought all of us to behave our selves peaceably and dutifully under an *Administration*, by whose Watchfulness and Integrity, so great Evils have been averted, and so great Blessings preserv'd to us; and we ought to thank God for inspiring the Hearts of our Governors with Courage, and for giving them Abilities to defend the dreaded Calamities, which our Enemies were bringing upon us: We ought, in a Word, to rejoice, that it was no longer in the Power of those Enemies, to put in Execution their evil Inclinations, and the Wickedness of their Hearts.

Lastly, We ought to rejoice, that we have a *Prince* on the Throne, who, in the midst of Justice, thinks of Mercy, and who daily saves many Lives, forfeited by Law; the Lives of those, who perhaps had *sworn* cruelly to take away his Life, who has pardoned them.

It is owing to the Clemency of this gracious Monarch, that the Number of the unfortunate Men, who, legally, suffer for their Crimes, is inconsiderable and small, in respect of the many brave Spirits, who died lately, in defence of their Liberty and Religion, or in respect of those, who have fallen a Sacrifice to the *Love of their Country*, in earlier Times. That Justice, which is now sparingly exerted, is doing a little slight Justice to Years that are past; and will, I am sure, be a shewing of Mercy to

Ages

Ages yet to come; in as much as it diſcourages the Spirit of Rebellion for the future, and, in Conſequence, preſerves many Lives, which would be required to extinguiſh ſuch a Spirit.

If there there be any one amongſt you, who ſtill favours the diſappointed Cauſe, and can ſtill forget the Duty which he owes to his Country, and to his God; let him but impartially reflect on the Perſon, in whoſe Favour he exerts his Zeal, let him but honeſtly examine the Cauſe he labours to ſupport, and I dare ſay, without extraordinary Stupidity, he will be aſhamed of Both.

He is not only content to eſpouſe a Perſon of ſuſpected Birth, at leaſt, and unrenowned for Perſonal Vertues, but he uſes alſo the moſt unjuſtifiable and wicked Means to make way for him to the Throne. He aſſociates with deſperate bigotted Papiſts, with every Enemy to the Conſtitution of his Country; he breaks through the moſt ſolemn Oaths, in order to overturn the moſt wholeſome Laws; he becomes a Rebel, Plunderer, Murderer for theſe baſe Purpoſes. Such is the Cauſe which many of our abandoned Countrymen have contended for, but God be-thanked *they are fallen into the Pit which they digged for others.* Let me therefore again exhort you, my Brethren, to raiſe your Thoughts on this Subject, with the Warmth and Dignity it deſerves.

Praiſe

Praise ye God, even our God, who, when the Enemy had well-nigh over-whelmed you, brought your Feet out of Trouble: Praise ye that God, who, has been a Rock of Defence unto you, and has settled Peace and Quietness in the Land.

SER

SERMON VI.

On REVENGE

ROM. xii. 21.

Be not overcome of Evil.

THE *Apoſtle*, in the foregoing Chapter, inſtructed the *Romans*, in the *Fundamentals of Religion*; in this, he proceeds to treat of thoſe diſtinguiſhing Vertues, which peculiarly adorn and recommend the *Chriſtian Life*; and, at laſt, concludes with mentioning the moſt amiable Part of Goodneſs, *Humility and Charity*.

Humility! conſiſts, in having adæquate and modeſt Notions of our ſelves, and in behaving to others, without Inſolence. Charity! *in Brotherly-Kindneſs, Love unfeigned, and, by not being overcome by Evil, but by overcoming Evil with Good.*

There is no valuable Quality, ſo generally approved of, in Speculation, and ſo little regarded in Practice, as this, of moderating our Reſentments, refraining from Revenge, and of treating thoſe, who have injured us, with Humanity and Greatneſs of Mind; which is the Sence and Meaning, of *our not being overcome by Evil, but overcoming Evil with Good.*

Philoſophers, as well as Divines, have inculcated this Point, *Plato* and *Socrates* before, and *Plutarch* and *Seneca* after, our *Saviour.*

In purſuance of my Text, I ſhall, *Firſt*, lay before the *Revengeful* Man, the *Evils* whereby he is generally overcome.

Secondly, Propoſe ſome Methods to enable him, to prevent thoſe Evils; and

Thirdly, Exhort him, to his own true Intereſt.

The revengeful Man, is overcome by various Evils.

Firſt, By his Paſſions, which ſubdue his Reaſon: He becomes the Author of Slavery to himſelf, and is his own Tyrant. He liſtens

not

not to the Call and Dictate of Reaſon and Nature; The Guides! which God has given us, in the Conduct of our Lives and Actions; He drowns their peaceable Whiſpers, in the Storms of his Anger; his Rage renders him incapable of diſtinguiſhing Good from Evil, he departs from his Relation to God, and to Truth: nor, his Neighbours Happineſs, nor his own, are regarded by him, and he abſurdly makes himſelf the Enemy of Both. His Behaviour, in the Eye of a wiſe Man, is Madneſs; and the cool temperate *Stoick*, denies that he is, now, of the *Humane Kind*.

Be adviſ'd therefore, (to you I ſpeak, who are apt to be enflam'd, by little Provocations,) be adviſ'd, guard your ſelves againſt your ſelves, ſuppreſs the firſt Motions to Indignation; call up your whole Reaſon, to your aid, and conſtantly revolve in your Minds, that the Man, who poſſeſſes himſelf, in this Manner, is not only raiſed above the Inferior Animal Creation, but riſes up to the higheſt Perfection of his rational Nature; for, as *Solomon* rightly obſerves, *He that is ſlow to Anger, is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City.* It muſt be obſerved, that, as humane Paſſions and Affections, when, not under the Guidance and Sway of Reaſon, lead to Madneſs; ſo the utter want or abſence of thoſe Affections, rightly regulated, is likewiſe a very great Defect.

If too quick and precipitate a Feeling (from the Apprehenſions of Injuries) be blame-worthy,

thy, there is an Inſenſibility on the other Hand, and an Indolency of Spirit, which is far from meriting Commendation.

As it is a Vice to be enflamed, too much, by ill Treatment, ſo, not to be warmed, at all, argues Stupidity: Reaſonable, diſpaſſionate *Reſentment*, has its Beauties, as well as Forgiveneſs; and the Dignity of our Nature ſometimes requires it. To govern, to temper our Paſſions, is Prudent; to exert thoſe Paſſions properly, is alſo the Dictate both of Philoſophy and Religion.

Reſentment, in the Heart of Man, is like a Thorn, about a beauteous Flower; it is a Guard and Protection from the Outrages, of the Over-bearing and Rude.

Our chief Care, in this Matter, is to diſtinguiſh, truly, between Reſentment and Revenge; and to provide, that the former do not advance too far, or touch on the Confines of the other.

In the ſecond Place, An Angry Man is not only enſlaved by his Paſſions, but he is, frequently, overcome, and worſted by his Adverſary.

Fury and Rage, generally, defeat their own Deſigns, by taking Men wholly off of their guard, and leaving them open to the Attacks of their more wary Opponents.

Thus one, who, in Miery and deep Roads, is raſh and precipitate in his Speed, runs great Riſque, of ſuffering by his Impetuoſity; while the ſlow and patient Traveller, works his Way through with Safety.

It

It is in the Power of every Ill-natur'd Perſon, to diſconcert and torture a paſſionate Man, by ſaying, or doing, ſomething artfully, to ruffle his Temper, at firſt: That, once done, it requires no great Dexterity, to work him by degrees into Madneſs, and to wreſt from him all his Vertue and Honour. Let the angry Man conſider this, let him treaſure up theſe Truths, in his Heart, and preſerve 'em, as a Defence againſt the Miſchiefs, which are hourly ready to lay hold of him.

Thirdly, A revengeful paſſionate Man, is in danger of being overcome, in a, yet, worſe Senſe; he is in danger of being hurried and driven into ſuch Crimes, as will not only affect his Peace, and Reputation, at preſent, but will hazard his eternal Happineſs hereafter.

A Man, of a revengeful Turn of Mind, habituated to the Practice of it, always carries about him, Readineſs, and Diſpoſition, to enter on any Wickedneſs, that will humour and comply with the Ferocity of his Nature. How eaſily are all Arguments of Peace miſrepreſented, by a Mind, already, diſpoſed to Battle? Secret, finiſhed, deep Revenge, is Luxury to ſuch a Man, no Particle of Humanity works within him, he is all Savageneſs.

All his other Paſſions grow wild, run riot under the Protection of this one; and his Anger, his untractable Anger, is made the *Bravo*, to vindicate the Weakneſs and ill Conduct of all the reſt. His Pride tells him, that one Man, muſt not ſo much as look ſlightingly on him, with

with Impunity: His Ambition ſuggeſts, that another muſt be diveſted of Power and Employment: Thus his Love, his Hatred, his Averſions, his Deſires, are all only ſo many Sources, or elſe Inſtruments of Revenge.

Behold! him Curſing, Blaſpheming, threatning Murder, invoking infernal Powers, to his Aſſiſtance, when his own fail him, and you will imagine that he is not actuated by a *merely humane Spirit.*

I come, now, in the *ſecond* Place, to propoſe ſome Conſiderations, to enable Men to ſubdue a revengeful Temper, and to prevent the ill Effects of it. He, who finds himſelf, naturally, addicted to Paſſion, ought to guard, perpetually, againſt the leaſt Byaſs that way, againſt the firſt Tendencies to Reſentment in his Mind. If he does not uſe this Precaution, and practice rigidly upon himſelf, in this Manner, all the Advice he can receive from wiſe Men, all the Reaſoning he can meet with, in inſpired or moral Writers, will prove of no uſe to him, in Emergencies of Heat and Provocation; he ought likewiſe to have it always in his Thoughts, that the Evil, which may probably ariſe from his Paſſions, cannot be compenſated by many good-natur'd Actions, done when he is not in Paſſion.

It is, I confeſs, a Work of great Labour and Difficulty, for a Man, to guard thus againſt the Weakneſs of his Nature; but it is a neceſſary Work, and he is indiſpenſably obliged to go through with it, be it never ſo painful and irkſome to him. After

After I have enforced this needful Doctrine, it will probably be of uſe, to the Perſons, for whoſe Service this Diſcourſe is intended, to let them know the Opinion of good and wiſe Men, concerning this Spirit of Revenge: And, in their Senſe, it is owing to a *Littleneſs of Mind*, while they who have ſtudied humane Nature, have obſerved, that Men of the weakeſt Capacities are generally moſt liable to it.

This is the concurring Opinion, both of ancient Poets and Philoſophers; and hence it was, no doubt, that a great Man of our Nation obſerved, *that the Vulgar wrote their Injuries on Marble, but their Benefits on Sand.* It was alſo finely ſaid by *Cicero*, that *Cæſar forgot nothing but Injuries*; and a diſtinguiſh'd Perſon among the Moderns, when his Memory was appealed to, for the ſupport of an invidious Story, reply'd, *He remember'd to forget it.*

The Truth is, a Man cannot arrive at a real great Character, but by Good-Nature, and a Love of Mankind; by the Conqueſt of his Paſſions, and a Contempt of Wrongs. And, in this Particular, the moſt Glorious of the Sons of Men, are infinitely ſurpaſſed, by the compaſſionate, forgiving *Son of God.*

I ſhall end this Subject, with the Remark of an ancient *Father*, viz. that *Vindictive Men do not act out of a Principle of Fortitude or Courage, but from Fear and Puſillanimity.*

It muſt be of uſe, further, to remind a Perſon of a fiery Bent of Thought, and who is naturally warm and irritable, that, tho' juſt and calm

calm Reſentments are the Privileges and Beauties of a reaſonable Creature; and tho', a good Man may, on ſome quick and ſtrong Provocations, expreſs a warm Senſe of them, and even vindicate Truth and Honour in the boldeſt Manner; that, notwithſtanding this, He, who too far purſues the Dictates of Wrath, or who ſtudies, in all the diſpleaſing Treatments he meets with, directly to miniſter his own Vengeance, who diſpenſes his own Thunder on every Trivial Occaſion, and who, led by his Paſſions, much exceeds the Injuries, he has receiv'd; ſuch an impatient Man, if I may uſe the Expreſſion, invades the Prerogative of Heaven, and appropriates to himſelf a Province, which belongs to God only: *Vengeance is mine, I will repay ſays the Lord.*

Thirdly, Let me endeavour to exhort you to ſtudy, and be reconciled to, your own true Intereſt.

Whenever you meet with any thing ſhocking in the common Behaviour of Life, whenever you are allarmed by unpremeditated Offences, remember your own Frailties, remember your God, infinitely indulging to theſe Frailties; and from theſe Motives, be forbearing, forgiving to others.

Without attending to ſuch a Conduct, the ordinary Life of Man, would be an uneaſy and a turbulent State; ſince every Day neceſſarily adminiſters ſome Incidents or Occaſions, which we cannot eaſily get over and reconcile, without great Temper and Prudence.

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In all theſe Caſes, therefore, we ought to conſider what ſhare Inadvertency, Ignorance, or the Prejudices of Education may have in the Behaviour of the Perſon, againſt whom we reſent any thing: He is perhaps (in ſome views) no more to blame, for what he doth, than he is for not being Tall, Strong, or Beautiful. In a Word, let a wiſe and thinking Man be always on his guard, and watch the particular Circumſtance in which he is engaged; that, if he wants the natural Suavity of Temper requiſite to bear or manage a diſagreeable Accident, he may ſtudy an acquir'd Prudence, in order to avoid the like for the future.

Happy! is the Man, who can arrive to this Maſtery of Morality, and gain that Command of Paſſion, and Superiority of Judgment, which is neceſſary to carry him on ſweetly, thro' all the Ruffles of humane Life: The Poſſeſſor of ſuch a Temper, may be ſaid, to have in him, the Virtue of the Load-ſtone, he wins the Affections of others to himſelf, draws 'em, inſenſibly to his own Point, and leads them, by Degrees, into the ſame good-natur'd Diſpoſition he enjoys.

To conclude; this amiable Temper does not only conciliate the Good-will and Eſteem of Men towards us, but peculiarly entitles us to the Praiſe of being form'd after the Image of God; and this Diſpoſition of Mind is what our Saviour exhorts us to be perfect in, (*as our Father, which is in Heaven, is perfect.*) This is the moſt refin'd and moſt diſtinguiſhing of all the Precepts he has left us; this is what he truly

ly meant, when he ſaid, *Love your Enemies.*

To love an Enemy, as we love a Friend, is impracticable; but we may decline doing him hurt, we may endeavour to convince him of the Unwarrantableneſs of his Enmity towards us, we may even take opportunity of doing him ſome generous Service; in effect, we may wiſh him well, and under proper Reſtrictions, purſue him with good Offices, and this is what the Precept of Chriſt enjoins us to do.

Be not therefore overcome of Evil.

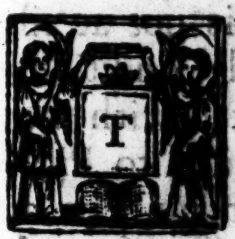
SER-

SERMON VII.

On Almsgiving.

1 JOHN iii. 17.

Whoso hath this Worlds good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him?



THE Inclination to do Good, and be Beneficent, is natural to Man, and is ingrained in his very Frame; there are a thousand Endearments in this Duty, of Charity, and it is, of all others, the most amiable and satisfactory. It is a Vertue, which demands,

so strongly, to be indulged, this is what [illegible] to be believed, if Experience did not convince us of the Truth of it, that no Vice could be guilty of the opposite Vice.

Covetousness cannot be accounted for by Reason, and, in Appearance, there is neither Pleasure nor Interest in it.

It is however our Duty to try how far the Covetous Man may be influenced by Arguments and Considerations, drawn from Reason; to see, if by any happy Applications, his Heart can be opened, and a Turn given to his Mind and Thought, which may, by degrees, lead him to subdue or forget that *Littleness of Spirit*, which, almost, extinguishes his whole Humanity.

In the first Place, therefore, all other Reasons apart, I will only address to such a Person the Words of my Text, *Whoso hath this Worlds Good, and seeth his Brother have need, and shutteth up his Bowels of Compassion from him, how dwelleth the Love of God in him?* Which, in other Language, may be expressed thus: That Person, whom God almighty has blessed with an affluent Fortune, and who is conscious of the certain Want and Indigency of a Neighbour, but who, far from relieving him, is not at all touch'd with the Sence of his sad Condition, *shuts up his Bowels*, is unacquainted with the universal Movements of all Mankind, to Pity and Compassion: First, that Man must be a Stranger, to all that generous Love, whereof God his Maker is an Example to the whole

World. Secondly, He has no Pretence to the vaineſt Expectation, that he ſhares, in any particular Part, of the Protection and Favour of God. And, Laſtly, He may be ſure that he himſelf doth not, really love God: *How dwelleth the Love of God in him?*

Let the Covetous Man then conſider, that it is the Opinion of St. *John*, or rather the Dictate of the Holy Spirit, that, while he relents not for the Sufferings of others, he does not *love his God*, as he ought to do; and, conſequently, cannot be entitled to the Favour and Protection of God. In the next Place, let us exhort the Covetous Man, to reflect what his Thoughts will be, in his dying Hour, upon this important Subject; then, when he and his Riches *muſt* part, and a Scene of different Views and Affections are juſt opening to him. Probably he may be brought to put theſe or the like Queſtions to himſelf; How have I imitated, or, in what Inſtance of my Life, have I copy'd that Love, which God ſhews, to all his Creatures? Have I entertained any other Love, but that of Wealth? And have I not, for the Sake of Wealth, ſtifled in my Breaſt, every riſing Inclination to do Good? Have I not ſo fix'd and centred my whole Love, and all my Affections, *in my Treaſures*, that God could not poſſibly have any ſhare in them? Was it not my principal Duty to love Him firſt and chiefly, from whom, I deriv'd my Being, and all other Bleſſings? And yet have I not loved my Riches only? In this Caſe, is it reaſonable

for me, to expect that God ſhould love me, or give me any Part of his Favour? Can I be happy, while I am not lov'd by God? Happy! I have not been in this World, and that from gratifying my Avarice. And can I be happy in the next World, when I am ſure the Love of God will not follow me into it?

Could Men be prevailed upon, I ſay, in their full Health, to Think and Reaſon after this Manner, it is probable they would throw off, ſomewhat of that Narrowneſs of Spirit, which makes them ſo deformed; when they reflected, that God denounces his *Hatred* againſt them, for being Covetous: Their Fears would lead them into generous Actions; and Obſervation on thoſe Fears, would, in time, convince them of the Reaſonableneſs of thoſe Actions, till the Habit of doing Good, would make it Pleaſing and Natural unto them.

Hence, perhaps, they would proceed to imagine in their Minds, how contemptible a Figure a Man (not unlike themſelves) makes, in the Eye of the World: They would deteſt the Similitude, they would be frightned at ſuch an odious Likeneſs. Could they hear the Curſes, which Thouſands pour forth on ſuch an one, without his being affected? Could they obſerve the Joy, which moſt Men expreſs at his leaſt Diſappointments? Could they ſee the general Ill-will, the Diſeſteem and Contempt, which follows the *Miſer*, without immediately reſolving to quit his Party? If theſe Things were placed before them, in their full Light,

if they felt them, as they really are, one might flatter one's ſelf they would have ſome Effect upon them, and work, at leaſt, a little Change in their Temper.

While I am exciting Men to Deeds of Generoſity and Good-nature, I muſt not forget, to obſerve, that ſuch Deeds, are, more or leſs, required from them, according to the Circumſtances of their Fortunes; and ſince theſe Circumſtances, as well as the Demands, which attend them, are infinitely various, we muſt leave the Determination of every one's *Charity*, to his own Conſcience, and content our ſelves with general Obſervations, relating to the Diſtribution of it. They, who have only themſelves to take Care of, have it in their Power to practice this Virtue, in a much larger Compaſs, than thoſe, who are obliged to provide for many others.

Again; They, who, through Age, can no longer gratify many of the Innocent Gayeties of Life, may apply to Charity, what, in their Youth, was the reaſonable Expence of Pleaſure, and may ſpare a greater Part of their Poſſeſſions to the Relief of the Diſtreſſed, than others, whoſe Bloom and Vigour permits them to give more to themſelves. *A Perſon, likewiſe*, who lives in Retirement, may be more Liberal than he, who is obliged to comply with the Expences and Forms of Faſhionable Life.

I have already ſaid, that old Men, by Reaſon of that Plainneſs and Simplicity, which is ſuited to Age, cannot but retrench many Ex-

pences, which are very reaſonably allowed to the Alacrity of Youth; A covetous old Man therefore, (though more common) is leſs excuſable, than any other; when the reſt of his Deſires, when his pleaſurable Inclinations are abated and ſubdued, he abſurdly falls in Love with Riches only, for their own Sake, and Avarice oddly ſprings up out of the Aſhes of all his other Paſſions.

To return; in this whole Matter, it is the Intention alone, which God hath regard to; the Peaſant, as well as the rich Man, may be without *Bowels*: It is in every Man's Power to do Good at ſome times, and none are without Opportunities of miniſtring to the Neceſſities of their Neighbours, in ſome way or other. If any Man, therefore, High, or Low, Poor, or Rich, *ſeeth that his Brother hath Need, and ſhutteth up his Bowels of Compaſſion from him*, the Apoſtle pronounceth him to be *void of the Love of God.*

I have laid before you, and explained, the Duty of Charity, I have offered to you ſuch Conſiderations, as, I thought, would be of moſt weight, for reclaiming a covetous Man; and I muſt now take notice, in reſpect to thoſe, who feel in themſelves, the Workings of Compaſſion, that nothing requires more Prudence and Diſcretion, than the Choice of the Objects, on which our Charity is to be beſtowed: A wrong Judgment in this Particular, may, ſometimes, defeat the End of this very beſt of Actions; that Bounty, which was deſigned to comfort the

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Hungry and Neceſſitous, to relieve the Aged and Infirm, may be miſapply'd, in favour of the Undeſerving or the Un-needy; that Bounty, which you intended, to ſupply the real Wants of the Meek and Humble, of Perſons who would be thankful for it, and make a right uſe of it, may, through Miſapplication, become the Fuel to Licentiouſneſs, Intemperance, and many other Crimes. Let us therefore, be Prudent in our Liberality, let us diſtinguiſh carefully between thoſe, who preſent themſelves as the Objects of it: for, without this Circumſpection, it may not *prove a Sacrifice wherewith God is well pleaſed.*

It has been aſſerted, throughout this Diſcourſe, and urged as a Motive to reclaim the Covetous Man, that he can have no juſt Pretentions to the Favour of God; I ſhall proceed, therefore, to vindicate the Juſtice and Goodneſs of our Creator, in this his proceeding with the Sons of Men.

Now, God requires nothing of us, but to act, agreeably to Nature, and to purſue the Dictates of that Reaſon, wherewith he has endowed Mankind: And there is nothing more natural, than to be touch'd with Compaſſion, for the Sufferings of our Fellow-Creatures; and nothing more reaſonable, than to do good to one another, in all our reſpective Neceſſities. When therefore a Man has ſo far ſuppreſſed, in his Heart, the Touches of Nature, as not to relent at the ſight of Miſery, and when he acts ſo unreaſonably, as to re-

fuse to do that Good, which is in his Power, he has no longer any thing worthy or amiable in him; he has nothing that can be the Object of Love and Kindness; he has divested himself of his Humanity, and, *as a Man*, has no Title to the Acceptance of his Maker. He cannot apply to God for Blessings, but, as he is a Man, and a rational Being; and when he ceases to be both of these, he has lost the proper Relation between him and his God. And, such the Case of every Man must actually be, before he can forfeit that Right, which all Men have, in Common, to the Care of Providence. How! gracious then, how good! is our God, unto us? Let us think of it with Gratitude and Thanksgiving; because, we must first *shut up our Bowels of Compassion* from our Brethren, before he will estrange himself from us; we must first be unnatural, before God will be unkind; we must cease to be rational Beings, before he will cease to be a bounteous God.

Having vindicated the Justice and Goodness of God, in this Particular, let me next apply to the Heart of a Covetous Man, and force the following Consideration more home upon him.

When thou seest another plung'd in Wretchedness and Misfortune, how dost thou know but his Case may become thine own? How dost thou know but thou mayest, one Day, stand in need of that Relief, which thou now with-holdest from thy Brother? Art thou so little acquainted with the Revolutions of Things, and the suddain Vicissitudes of Life,

as,

as, not to be ſenſible that all humane Poſſeſſions are Precarious, and that he, who is rich to Day, is often Poor to-morrow: Thy very Covetouſneſs ought to be a Reaſon, with thee, not to be Covetous; the regard thou haſt to thy own Welfare, ought to induce thee to have a regard to that of others. Stand up therefore, and acquit thy ſelf wiſely, with reſpect to thy Intereſt; out of Prudence be Beneficent, provide againſt Accidents, and, if this will have any weight with thee, encreaſe thy Riches, by doing Good.

Laſtly, if thou art at leiſure to Reaſon, conſider how abſurd, how excentrick a Creature thou makeſt thy ſelf! Conſider that thou not only deviateſt from the Laws and Practice of the Author of Nature, but from the plain Deſign, the Tendency and Oeconomy of Nature it ſelf. The whole viſible Creation is full of Harmony, and all Things concur for their mutual Support and Convenience. The Planets rowl, the Ocean ebbs and flows, the Air ventilates, and the Earth gives her Encreaſe to this End, *viz.* for the Good and Benefit of the Whole; all the numerous Worlds we behold, aſſiſt each other, by interchangeable Offices, and the wiſe and rational Part of Mankind act alſo from the ſame fundamental Impulſe or Principle, and every good Man's View, is, to profit his Family, his Friend, his Country, or his whole Species.

To conclude, Lay before thy Eyes the Example of God; who is infinite in his Boun-

Bounty to his Creatures; who is perpetually distributing Good; who still communicates Happiness, with a liberal Hand; who is ever relieving, supplying, giving: Remember that thy Nature approaches so much the nearer to its Perfection, the nearer it resembles God; and that it can resemble God in nothing so much, as in Beneficence and Acts of Kindness. It is Charity only, which makes Man the Image of his Maker, and it is chiefly for want of this Virtue, that Man shall stand condemned at the last Day; *Inasmuch as ye have not done it to the least of these*, (says our Saviour) *ye have not done it unto me.*

Upon the whole, let me, again, exhort ye, my Brethren, you *who have this Worlds good, and see that your Brother hath need:* Shut not your Bowels of Compassion from him; do not throw off your Humanity. To behold Tears with dry Eyes; to be Deaf to the Complaint of the Indigent; not to Sympathize with Sorrow; this is not to be Humane. God bestowed Plenty and Riches upon you, to the End, you might Communicate to others, and relieve the Necessities of your Neighbours: You will soon be called to give an Account how you have employed these Blessings, and what use you have made of the Talent, which was deposited in your Hands: At the last Day, when a strict disquisition will be made concerning your Actions, they, *who have cloathed the Naked; they, who have fed the Hungry; they, who have visited the Sick and in Prison;* in a Word, they who have comforted

forted and relieved the Wretched, will hear this joyful Sentence pronounced, *Go, ye bleſſed Children of my Father, into the everlaſting Habitations, prepared for you, from the Beginning of the World:* But they, who have not done theſe Things, muſt expect to hear this terrible Award, *Depart, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels.*

SER-

SERMON VIII.

On Judging others.

JAMES iv. 12.

Who art thou that Judgeſt another?

I Might, from this Text, addreſs my ſelf, earneſtly, to *thoſe* Perſons, who, both in their private and publick Converſations, uſe an unwarrantable Latitude, in the Judgments they form, concerning the Actions of their Superiors: But I rather chooſe to overlook every Thing, that may be thought particular; and will only lay down ſome general Rules, which, if

if carefully attended to, may serve to direct and determine our Conduct, in respect of our Judging one another.

First, I will enquire in what Sence, it is lawful for Men, to judge one another.

Secondly, I will specify in what Cases Mens *Judging one another*, is unlawful. And,

Thirdly, I shall exhibit the true Humane and Christian Duty in this Affair.

In the *First* Place, Men are justified in the Judgments, they pass on the Actions of others, when they have certain, and irrefragable Grounds for those Judgments. When a Truth appears to me, in its proper Evidence, let it bear never so hard on the Reputation of another, it is impossible for me not to assent to it. Truth, cannot be resisted, and we must of necessity judge agreeably to that Conviction, with which she always strikes us. When I am convinced of the Truth of a Fact, from good Reasons, as good Reasons, as the Nature of the Thing will admit of, I cannot lose or suppress that Conviction, because the Reputation of my Neighbour will be affected by it. I cannot forbid my Understanding to act, for the Sake of another Man, nor lay aside Reason out of Good-nature. I may be very well inclined to think favourably of any one; but, it is not in my Power, to gratify that Inclination, when

when I am ſatisfied a Man doth not deſerve favourable Thoughts from me: as I cannot help ſeeing, when my Eyes are open, though I ſee a deformed Object. In this Sence, therefore, it is not only lawful to judge Others, but impracticable not to do it: Accordingly, both in the Old and New Teſtament, we find the Lives and Actions of the Unworthy, judged, in the moſt open Manner, and thoſe Judgments paſſed by the very beſt of Men.

I may go yet further, and aſſert, with Safety, that, tho' I have not undeniable, mathematical Proof of the Iniquity of a Man's Behaviour, yet, when ſo many Circumſtances concur, as make it morally probable to me, that he is a wicked Man, I may, with good Reaſon, cenſure him, as ſuch. I allow, that the hard concurring Force of many Circumſtances, cannot exclude a poſſibility of things being otherways, than it is repreſented; however, it is a ſufficient Warrant, for me, to judge, at leaſt, proviſionally for the preſent. We do not ſee, as the Almighty does; we do not behold Things, in their whole Scope, and in all their Parts, at once, ſo, as not to be liable to a caſual Miſtake: All we can do, is, to judge uprightly, and to act, in all Caſes, of this Nature, to the beſt of our Underſtandings; and indeed, when we do act ſo, we are not in much danger of being deceived, in our Judgments of others; for, where People are not really guilty, they ſeldom ſeem to be ſo: they, uſually, take Pains, not to be thought ſo.

Even,

Even, a guilty Man labours, as much as he is able, to conceal his Crimes, from Publick Observation; but, a good Man industriously avoids giving the leaſt Cauſe of Suſpicion.

Now, ſuppoſe I ſhould impute Guilt to a Man, who is really Innocent, provided I have good Reaſons for doing ſo, he is to blame, not I; it is owing to his own Imprudence, that I accuſe him, and he indiſcreetly gave the Occaſion, to my Cenſure, which he ought to have avoided. Our Saviour, in the 7th Chapter of St. *John's* Goſpel and 24th Ver. determines this Caſe, by ſaying, *Judge not according to Appearance, but righteous Judgment*; that is to ſay, not from light Preſumptions, but on ſubſtantial, weighty Grounds, from fair and full Information. We are forbid likewiſe in St. *Matthew*, to judge otherwiſe, *i. e.* raſhly and uncharitably, *Judge not, and ye ſhall not be judged; condemn not, and ye ſhall not be condemned.*

I ſhall proceed now, to ſpecify, in what Caſes, Men's *Judging one another*, is unlawful.

In the *firſt* Place, it is very wrong for a Man to pronounce in an Affair, in which, he is not a competent Judge. He ought, firſt, thoroughly to weigh with himſelf, how far he underſtands the Matter, he is upon; whether he has all the proper Qualifications, to enable him to think rightly about it: And when, on an impartial review, he finds himſelf wanting in a-

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ny of these, he ought to be so modest, as to suspend his Judgment, till he is fully inform'd. For want of this Care, and this Modesty, the World is very much disturbed, and abundance of Uneasiness arises to Mankind. Hence proceed Faction, Sedition, and Bigotry, and the Publick Good is frequently much affected by the Verdicts of weak and ignorant Men, concerning Things, into which, they have not the least Insight

Secondly, It is unlawful for me to judge another, when I have not with Candour and Diligence sifted the Matter: Although, otherways, in Point of Knowledge and Ability, I might be a proper Judge.

If nothing will vindicate us in Judging, but full and clear Evidence, or, what amounts to it, a great many concurring, aggravating Circumstances; surely I may reasonably be condemned, for doing it, when I have not half heard or examin'd the Cause; but, upon the smallest Appearance, upon the Glimpse of a Credibility, pass my Opinion and Sentence.

It is unlawful; because it is the greatest Wrong that can be done to *Truth*, to take every little Likeness for it; a small Mistake proving Fatal and Pernicious.

God Almighty has allowed us the use of our Understanding and Judgment, and, having distinguished Things, according to Good and Evil, from one another, has given us Liberty to pronounce them such, when we are lawfully pursuaded; but, to confound their Natures, to

do it, when we are not convinced, this is unlawful; and particularly to brand a Thing with the Name of *Evil*, (which is the greatest Injury we can offer it) upon any, or a few slight Circumstances, without sounding to the Bottom, is not only a Wrong done to Truth, but is an Abuse put upon our own Faculties, by forcing them to a Sentence, without requisite and lawful Information.

And this is the general Crime of Persons disaffected to others, of your common Slanderers, and Backbiters; they never make it their Business to enquire into the Merits of the Cause, but, resolving to fasten some Infamy; upon another Man's bare Word, upon any trivial Colour or Pretence, they shall pronounce after the most positive Manner, when all, the utmost that they know, may hardly prove a just Ground, even for Suspicion.

Were they thorowly inform'd, it wou'd be unfair often and uncharitable to spread such a Thing abroad; so that nothing can be added to their Guilt, who vent their Ignorance and their Ill-nature at the same time, who conclude beyond what they ought, and, upon small or no Evidence, advance their Assertions, give that out for Truth, which, were it so, would often be unlawful to do. For, tho' it does not lie in my Power, not to assent to a Truth, when it appears, yet it does, not to divulge it; and, if uncharitable *Truths* be sometimes unlawful, what must unfair, uncharitable *Lies* and *Suspicions* be, when given out for Truths?

Thirdly,

Thirdly, We may ſtand condemn'd, of Judging Men unlawfully, when we form a general Idea, of a Man, from ſome ſpecial and incidental Circumſtances of his Behaviour, and, from a *few* Particulars conclude to his whole Character; when, I ſay, from one or a few Particulars, in any one kind, we deliver him over as ever guilty, thereafter, in the ſame kind,

He, who is a very good Man, in the main, may, in ſome caſual Inſtances, appear to diſadvantage; and another, who, in the main, is a very bad One, may ſeem in other caſual Lights, to have no ſmall Merit.

Men have not every Day Occaſions given them either to ſhew their Vertues or their Vices; the former may lie dormant, and the latter may be concealed a great while, till proper Opportunities ariſe to call them forth. If we deſign therefore to act either prudently or conſcientiouſly in this Matter, we ought to proceed with Patience, and carry our Views to the greateſt length, we are able; we ought to look through the whole Tenor of a Man's Life and Actions; to obſerve the Relation, they ſtand in to each other, and to ſee them, *intire*.

If after this, we ſhould chance to injure any one in our Thoughts, it will be through want of Judgment, and not through want of Care and Integrity; and when we are not wanting in Care and Integrity, we ſhall be in much leſs Danger of erring, through want of Judgment; and the good Conſequence of the whole

will be, that our Neighbours will, generally, ſtand fairer in our Eſteem, than the Uſage of the World permits them to be at preſent.

But theſe Things are of ſo nice and ſubtile a Nature, that it would be endleſs to particularize them; and there are few Men ſo weak, but may venture to truſt that ſhare of Senſe they have, for the Government of themſelves, in theſe Points: Upon the whole, whatever could be ſaid on the Subject, will, in ſome Meaſure, come within the two general Rules of unlawful judging, which I have laid down, *viz.* that it is unlawful to pronounce, in a Queſtion, which we are not qualify'd to judge of; and unlawful likewiſe (however well we are qualify'd to do it) before we have thoroughly examined the Thing in hand.

I ſhall go on, in the next Place, to exhibit the true Humane and Chriſtian Duty in this Affair. When therefore you cannot reſiſt the Evidence you have of a Man's Crimes, when you certainly know him to be guilty of many immoral Actions, there is, yet, great room left for exerting your Charity; you are under no Obligations to ſet his Crimes in the Eye of the World, and, where the Publick or a Neighbour are in no danger, of ſuffering, from them, it will be a Vertue to conceal them: Good-Nature requires that you ſhall act with the utmoſt tenderneſs, in regard to him: In reality, your Duty is, to make uſe of what you know amiſs of him, for your own Inſtructions, and in order to prevent your falling into the like Infir-

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mities. It is your Duty alſo, to admoniſh him, in private, and to employ all the gentle Methods, you can, to lead him to an Amendment of Life. This is, plainly, the Rule, you are to go by, when you have ſuch glaring Proof of a Man's Guilt, that you cannot poſſibly be miſtaken about it.

When you have no ſuch poſitive Demonſtrations, you are alway to incline to the favourable Side; where there is the leaſt room for Good-nature, to interpoſe, you ought to indulge it to the utmoſt. You are not, for Inſtance, ſure that your Neighbour is an ill Man, neither have you any great Reaſons to believe him a good One; in this Caſe, believe the beſt, and admit nothing, in your Mind, to his diſadvantage, till you cannot help doing it; and do it, at laſt, even when it is neceſſary, with Pain and Reluctance. Conſider, how capable you are, as a Man, of being deceived; conſider how bounded your Views are, how little it is in your Power to penetrate into the Hearts of Men. Conſider that he may have repented and amended ſince you firſt form'd your Judgment: Conſider, how frequently, your own Actions have been miſrepreſented, and ill judged of; and be very careful, leſt you ſhould miſrepreſent or ill judge thoſe of others.

Conſider, that ſo great a ſhare of Inſight and Diſcernment, is not given to humane Nature, as is often required, in order, to right-judging; and let theſe Conſiderations ſtrongly influence your Charity, and make you chooſe,

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ſince you are not exempt from Error, to err, at leaſt, on the Good-natur'd Part.

As to what regards our own Particular, in reſpect of the Judgments, which other Men paſs upon us, let it be our conſtant Care and Buſineſs, to approve our ſelves to God, who intimately ſees all the Secrets of our Hearts, and from whom, the moſt retir'd Parts of our Thoughts are not hid; by this means, if our Neighbour ſhould injure us, in his Opinion, we ſhall be able to quiet our own Minds, and preſerve our Conſciences in Peace and Tranquillity.

And let us remember, for our Encouragement, that, tho' our Actons fail of the Praiſe of Men, we have a promiſe from him, who is Omniſcient, *that, as he ſees us in ſecret, he will reward us openly.*

Let us take Care of our Integrity, and then as the Apoſtle ſays, *It will be but a ſmall Matter to us, to be judged of Men*; nor need, we, very much afflict our ſelves, becauſe of their ill Opinion, who judge us unlawfully, while we are in favour with God, who knows our Innocency.

However, I muſt not forget to add thus much: Tho' our Happineſs chiefly and ſtrictly depends on our approving our ſelves to God, and that, tho' this is what we ought principally to attend to, and what can only give us true Peace; yet we ought to conſider, that there is a deference and reſpect due to our Neighbour, and that we ought not to be wholly

wholly indifferent with regard to what he thinks of us.

It is Praiſe worthy, in the higheſt Degree, to avoid all ſuch little Indiſcretions and Improprieties, as may render us liable to their Cenſure, tho' they do not, directly, affect our Innocence: There are Thoſe, who act, with ſuch a diſreſpect to, and ſeeming contempt of, the good Opinion, of others, that one would imagine, they did not deſire to be talked of, in any commendable way; and there are Others, who, are ſo entirely unguarded, and run into ſo many confeſs'd Imprudences, that they ſeem to be ambitious of making themſelves the Subject of Slander; and this Behaviour ought, in particular, to be guarded againſt, by that *Sex*, who are moſt apt to ſuffer from it, and who, without the pureſt and moſt delicate Turn of Modeſty, in their Behaviour, have no Security againſt Calumny and Defamation.

Let us therefore not only keep our Conſciences clear, but remove the leaſt Appearances of Evil; let us be cautious in Judging, ready to forgive, and when we are judged, refer our ſelves to that God, *who, in due time, will recompence all Things to all Men*; to whom be Honour and Glory, for ever and ever, *Amen.*

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